

THE Instructor

AUGUST 1962



Our Cover

When what begins as an ice-scrubbing Old Mexican sits on the plains of Canada—the harvesters stand in their sickles for a trice their combines—with their might. From man on the team must move the job forward. When the Lord is with us—“we are ready to do all the right things.” When man can work, “We are ready to do all the right things.” Our lessons, in our classes along the streets and in our homes we must gather the sheaves and care.

—Kenneth S. Stenman.

"Tell Me More"

An inspired teacher is constantly interpreting questions in the light of the all-pervading infection. “Tell me more.” When a child says he is not interested, he says, “Tell me more” is a leading injunction to be answered, each time, in a way that actually does more than stir more about why this is so important for me.” The adult wing says, “This lesson material is trite; I’ve been over it before,” is, in effect, saying, “Tell me more, but in a new context.”

Everyone wants to be told more than he knows, but

TEACHERS' GUIDE TO CONTENT

	1	2	4	6	8	10	12	14	16	20	23	25	26	28	MUSIC	LIBRARY	ADVISORY	TRANSMISSION	HOME	
1962 S. S. Course No.																				
“TEACHING THE HARVEST” from <i>Cow by President David O. McKay</i>	253	•	•	8/19 (33)	•	•	•	•	•	•	8/19 (29)	•	•	10/21 (42)	8/5 (26)	•	Aug.-Oct.	•	•	
“PLANNING AN EFFECTIVE SUMMER SCHOOL” by General Superintendent George R. Hill	255	•	•	•	•	•	•	•	•	•	11/4 (42)	•	•	10/28 (43)	•	•	Oct.	•	•	
“TRANS AND DATE OF FIGURES” by Reed H. Smith	256	•	•	•	•	•	•	•	•	•	11/11 (43)	•	•	11/4 (40)	•	•	Oct.	•	•	
“WHICH DATES COMBINE?”	258	•	•	•	•	•	•	•	•	•	10/28 (41)	10/21 (40)	•	•	10/28 (37)	•	•	Oct.	•	•
“COMPUTER TIME” by E. T. Gaido Finner	260	•	•	•	•	•	•	•	•	•	10/14 (39)	9/30 (37)	•	•	10/11 (43)	•	•	Oct.	•	•
“FOR EACH IS A LEARN AND GROWTH” by Elizabeth C. Cope	262	•	•	•	•	•	•	•	•	•	10/7 (38)	10/7 (38)	•	•	10/7 (35)	10/21 (42)	•	Oct.	•	•
“A LOVE FOR LEARNING” by Fred W. Schaeffer	263	8/5 (81)	9/2 (35)	8/5 (31)	•	•	•	•	•	•	10/11 (43)	10/28 (43)	•	•	10/28 (34)	10/21 (42)	•	Oct.	•	•
“REHABILITATION OR THE SPARE” by George Braginoff	264	•	•	•	•	2/9 (44)	•	•	•	•	10/7 (35)	10/28 (43)	•	•	10/28 (34)	10/21 (42)	•	Oct.	•	•
“SUNDAY SCHOOL” by Connie E. Allen	265	10/21 (42)	9/23 (38)	•	•	•	•	•	•	•	10/21 (42)	10/21 (42)	•	•	10/21 (42)	10/28 (38)	•	Oct.	•	•
“PREPARING FOR CHILD'S MILITARY GOVERNMENT” by Hyrum L. Andrus	266	•	•	•	•	•	•	•	•	•	10/25 (42)	11/11 (43)	•	•	9/2 (35)	10/25 (42)	•	Aug.-Dec.	•	•
“THEIR SHED BY OTHERS . . .” by Kenneth S. Brandon	268	•	•	•	•	•	•	•	•	•	10/14 (37)	10/21 (38)	•	•	9/2 (31)	10/21 (42)	•	Oct.-Dec.	•	•
“OCTOBER: 1962 TEACHER MIGRATION LESSON” by Vernon M. Knoll	270	•	•	•	•	•	•	•	•	•	10/23 (42)	11/25 (42)	•	•	10/28 (38)	10/28 (38)	•	Oct.	•	•
“REFLECTIONS OF A RUSTY PIONEER” by Vernon T. Hammock, Virgil B. Smith, authors	271	•	•	•	•	•	•	•	•	•	10/7 (40)	11/11 (43)	•	•	10/28 (38)	10/28 (38)	•	Oct.	•	•
FOURTH QUARTER STAFF CONFERENCE SURVEY LESSON, “SUNDAY SCHOOL” by Joseph Franklin Smith, Jr.	273	•	•	•	•	•	•	•	•	•	10/14 (41)	10/21 (40)	•	•	9/2 (31)	10/21 (38)	•	Oct.	•	•
“ADVENTURE IN LEARNING” by George C. Johnson	274	•	•	•	•	•	•	•	•	•	9/20	9/20	•	•	•	•	•	Oct.	•	•
“THE THOUSANDS TO COUNT” by Kenneth Bremner	276	•	•	•	•	•	•	•	•	•	11/25 (42)	11/25 (42)	•	•	11/11 (45)	11/18 (46)	•	Oct.	•	•
SUNDAY SCHOOL MUSIC FOR THE MONTH OF OCTOBER, by Alexander Shulman, Edith Nossel	278	•	•	•	•	•	•	•	•	•	10/7 (41)	10/7 (40)	•	•	10/7 (34)	8/12 (29)	•	Oct.-Dec.	•	•
“WE ARE MAKING RECORDS” by Cumile W. Halliday	280	•	•	•	•	•	•	•	•	•	10/14 (41)	10/21 (40)	•	•	10/21 (38)	10/21 (38)	•	Aug.-Dec.	•	•
“THE NOV. SPURT OF ROMANCE” by Reed H. Smith	282	•	•	•	•	•	•	•	•	•	10/7 (40)	10/7 (40)	•	•	10/21 (38)	10/21 (38)	•	Aug.-Dec.	•	•
“THE MANY FACES OF ISABEL” by Lillian Rose	284	•	•	•	•	•	•	•	•	•	10/14 (37)	10/7 (34)	•	•	10/7 (34)	10/7 (34)	•	Oct.-Dec.	•	•
FOURTH QUARTER COURSE DATE LESSON CHART, 1962, by the General Secretary-Treasurer	286	•	•	•	•	•	•	•	•	•	10/25 (42)	11/11 (43)	•	•	10/21 (38)	10/21 (38)	•	Aug.-Dec.	•	•
“DEMONSTRATIONS OF CHRIST'S LOVE” by Fred B. Smith	288	•	•	•	•	•	•	•	•	•	10/14 (41)	10/21 (40)	•	•	10/21 (38)	10/21 (38)	•	Aug.-Dec.	•	•
“DEMONSTRATIONS OF CHRIST'S LOVE” by Cumile W. Halliday, author	290	•	•	•	•	•	•	•	•	•	10/21 (40)	10/21 (40)	•	•	10/21 (38)	10/21 (38)	•	Aug.-Dec.	•	•
“TO BE APPRECIATED” by Wernell J. Ashton, author	292	•	•	•	•	•	•	•	•	•	10/21 (40)	10/21 (40)	•	•	10/21 (38)	10/21 (38)	•	Aug.-Dec.	•	•

Dates indicate the time when enrichment material applies to specific lesson content.

• Indicates material has special value for the course or area though not key to a lesson.

First number is the month; second number is the day.

Numbers in parentheses are lesson numbers.

August, 1962, Volume 27, No. 8

August, 1962



THE LAW OF TITHING

by President David O. McKay

TO members of the Church of Jesus Christ of Latter-day Saints, tithing is as much a law of God as is baptism. No one is compelled to obey the one any more than the other; and no one receives the blessing of either without obedience thereto. They who reject the law of tithing put themselves in the same class as the "Pharisees and lawyers" who in the days of John the Baptist, "rejected the counsel of God against themselves." To those who accept the system of tithing as a law of God, nothing more need be said to convince them of the virtue of paying their tithing, for, if sincere, they certainly acquiesce in what is God's will; but even to those who do not so regard it, tithing makes a most worthy appeal.

Tithing as a Means of Revenue

Man is a social being. God designed him to be such. From infancy to old age, he is dependent upon others for his development, education, and happiness. In the right kind of social groups, the more a man gives, the more he receives; the more he teaches, the more he learns; the more happiness he be-

(For Course 4, lesson of August 19, "The Lord's Share—Tithing"; for Course 18, lesson of August 19, "Wealth"; for Course 25, lessons of October 21 and 28, "Economic Aspects of God's Work"; for Course 26, lesson of August 5, "Financial Obligations to the Church"; and of general interest.)

stows, the happier he becomes. Every group has its laws and standards of conduct, human society especially. All beings have their laws; Deity has His laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man his laws.

Now, wherever there is an organization of human beings for any purpose whatsoever, there must be provision made for the accomplishing of that purpose, and its achievement implies some kind of contribution from members of the group. Everybody should share in this contribution. Some can give it in one way, some in another. Tithing is one means of sharing social responsibility. It is a just means as well, for every person gives proportionally as much as another. It is God's plan of raising revenue for the Church. "There is no such thing," said President Joseph F. Smith, "as an organization of men for any purpose of importance without provisions for carrying out its designs. The law of tithing is the law of revenue for the Church of Jesus Christ of Latter-day Saints. Without it, it would be impossible to carry on the purposes of the Lord."

Tithing Becomes an Avenue of Service

In every family, every town, every city, every state, every nation, there are members of the social group who need the assistance of others. There are children who are either fatherless or motherless or both; there are widows in distress; there are the sick, the aged, the infirm. Hospitals are to be built, properly equipped, and maintained; schools to be supported, temples and churches to be erected, and social service of every description to be carried on. Tithing is an adequate and proper method of raising funds for the conducting of this essential and praiseworthy social service. It is well to remember, also, that the Saviour of men, who gave His life for the service of humanity, said:

. . . Whosoever shall give to drink unto one of these little ones a cup of cold water . . . verily I say unto you, he shall in no wise lose his reward. (Matthew 10:42.)

Tithing a Source of Protection

Tithing should not be given with a selfish end in view. A man who pays tithing just to keep his name on the record will receive his reward, of course; he will have his name on the record. "Verily, he hath his reward," as the man who prayed to be seen and heard of men. But he who gives because he loves to help others and to further the cause of righteousness, who gives cheerfully with thanksgiving in his

heart, also has his reward; for in giving he is really obtaining. In losing his life for Christ's sake, he finds it.

If all would thus lose themselves unselfishly in the law of tithing, there would be sufficient in the Lord's storehouse to insure the comfort and education of every person in need in the Church. The Church would thus become the best, the safest insurance society in the world. The time will come when tithing as a sufficient means of protection will be even more fully understood than it is today. There should be no need of members of the Church of Christ joining secret societies either for fellowship, fraternity, or financial aid for their wives and children. The law of tithing properly lived means adequate protection for all.

Tithing Is a Source of Spiritual Power

But aside from these social and temporal benefits resulting from a compliance in this law as a social factor, tithing makes its greatest appeal to the sincere mind because of its spiritual significance. It is an unfailing source of spiritual power. True and constant obedience to this law will give as much spiritual development as will obedience to any other principle of the Gospel. Inasmuch as one may not infrequently be compelled to practice self-restraint and self-denial in personal desires and perhaps personal needs, the paying of tithing develops self-

mastery. Selfishness and self-love are thus supplanted by unselfishness and a love for others. A man who loves only himself and his pleasure is vain, presumptuous, and wicked even from principle; but he who reigns within himself and rules passions, desires, and fears is more than a king.

It is surprising how frequently the struggle between sordidness and generosity centers around one's pocketbook. Thus tithing teaches those fundamental elements upon which strength of character rests; namely, self-control, self-denial, generosity, love for fellow men, and love for God. It is impossible for a selfish soul to enter the kingdom of heaven. Paying an honest tithe is one of the very best means of overcoming these barriers to eternal happiness.

Faith in the Church of Jesus Christ is best manifested in little things performed in daily life. Flights of heavenly fancy and longings to see the invisible have their place in the world, no doubt; but the world is made better and happier by the practical deeds performed each day in that obedience to the laws of God which makes the wheels of society run smoothly, which comforts the fatherless and the widows in their affliction, which gives a secure heritage to our loved ones, and which gives one sufficient strength of character to keep one's self unspotted from the world. Such a faith is exemplified by the man who is honest with the Lord.

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Planning an Effective Sunday School

by General Superintendent George R. Hill

Right now is the time to start making plans—plans that if properly and adequately made and followed cannot help but lead to a better realization of Sunday School goals.

This is no time for complacency. There is not a moment to lose. With communism on the loose in the world and socialism threatening to sweep away our most precious individual liberties, we as a people, individually and collectively, must learn to serve God or pay a terrific price for our neglect.

How can I as a stake Sunday School superintendent or stake board member or bishop, or as a ward officer or teacher, plan my work so as to help realize these objectives?

Scientific management in industry consists of finding the facts which control situations, and then of planning operations to conform with the facts. Could this principle be applied to the achieving of these fundamental and far-reaching Sunday School objectives? Let us see.

There are four primary positive factors without which Sunday Schools cannot hope to reach these goals:

1. Conversion of Sunday School workers to the desirability and necessity of living by Gospel standards.
2. Teachers adequately trained in the knowledge of the Gospel and the art of presenting it in

such a way as to get interest, enthusiasm, participation, and conversion.

3. Provision for an active and enthusiastic participation in the lessons by the members of the class.

4. Thorough and prayerful preparation of each lesson by the teacher sufficiently in advance to make planned participation possible.

Conversion to any principle comes as a result of diligent study and mighty faith and prayer.

Lack of adequately trained teachers is the real bottleneck limiting effective Sunday School teaching. To meet this need, teacher-training classes are provided, on either a stake or a ward basis, for training prospective teachers. Authorization has been given to hold the teacher-training class for prospective teachers at the same time the worship service is being held for the Sunday School. At the conclusion of the worship service, these trainees would be assigned to different classes in the Sunday School, there to observe the results of lesson preparation and presentation, and ultimately to do practice teaching under the helpful guidance of the teacher trainer and the class teacher. Prospective teachers are called by the bishop or branch president to attend the teacher-training class, which in 1962 will commence September 30.

It is too bad the trainees will have to miss the sacrament and the inspiration of the worship service during this training period of 26 weeks. But they can still partake of the sacrament each Sunday at sacrament meeting, and they will appreciate attending the worship service all the more at the conclusion of the course.

Provision is made for the improvement of teachers *in service* by means of ward faculty meetings, supplemented by preparation meetings and a weekly Sunday School prayer meeting. Sunday School prayer meeting, when properly conducted, is a final and most important preparation meeting. The spiritual enrichment that comes to one attending it is fundamental in reaching the hearts of boys and girls.

The concert recitation was eliminated from the program of the worship service some forty years ago in order to shorten the time of the opening exercises. Its value, however, is great. To utilize its teaching value and to give each class member an additional opportunity to concentrate on a key passage from the lesson, *The Instructor* is again publishing monthly beautiful scriptural passages, drawn from the Church missionary lessons, to be used as concert recitations in the respective classes and given as 2½-minute talks in the worship service. The converting power of such passages committed to memory is great. What a wealth of memorized scriptures for ready use when that member goes on a mission!

Names and Dates or People?

by Hazel M. Thomson*

WHICH do you have in your family records, names and dates, or people? Admittedly, it is a most satisfying experience to find the statistical information which identifies an ancestor to the point where temple work can be performed for him.

Take, for example, the name of WILLIAM ASPINWALL. Perhaps only those Church members who have worked in the genealogical area (which the Prophet Joseph Smith said was the greatest responsibility we have in this life) can know the joy that comes with finding this much information.

*born: 23 May 1743, Brookline, Massachusetts
married: 26 June 1776, Susanna Gardner
died: 16 April 1823, Brookline, Massachusetts
father: Thomas Aspinwall
mother: Joanna Gardner
children: Julina, William, William Agustus,
Thomas, Agustus, Samuel, Susanna.*

Beyond the fact that the endowment and sealing can be performed, what do we really know about this man?

We may have a passing interest in wondering about the relationship between his mother, Joanna Gardner, and his wife, Susanna Gardner. If our interest is sufficient, research might be done in the Gardner family to satisfy our curiosity, or perhaps the matter might be dropped.

We see he named one child for his wife and one for his father, and seemed to respect others, such as William and Agustus, which may prove to be family names.

We know also that he lived to be almost eighty years old and apparently spent his life in one place. The fact that he was a young man during the Revo-

(For Course 20, lesson of November 4, "Fathers and Mothers of Freedom," and lesson of November 11, "Writing a Genealogy"; and of general interest.)

*Sister Thomson is the Sunday School genealogical teacher for the Bountiful Tabernacle, W. M. Bountiful, N. D. Stake. She has served on several genealogical committees. She is also first grade teacher at the Tolman Elementary School in Bountiful. She received her B.S. degree from Brigham Young University. Sister Thomson and her husband, Grant A., have two sons.

lutionary times of our country indicates he may have been participant.

Certainly the information we have at this point is sufficient for our purposes. Shall we stop here or read further? By failing to continue we would lose the great human interest part of family research, and a marvelous story may fail to come to light.

In the library of the Genealogical Association at 107 South Main Street in Salt Lake City is a book by Harriet F. Woods called *Historical Sketches of Brookline, Massachusetts* (card catalog call number: Mass. B 101 c) which gives the following history on page 70:

DR. WILLIAM ASPINWALL:

Not only a man of learning but a man of principle, a fine figure of a man, who lost one eye in childhood by an arrow. A portrait of him by Stuart when advanced in life so resembled that of Washington that when the house of his son-in-law, Louis Bappan, was sacked by a pro-slavery mob in New York many years ago, this portrait was the only picture spared.

He frequently rode forty miles on horseback to visit his patients, carrying his medicines in saddle bags, as was the custom of the times.

Regardless of personal danger, he was hastening to the battle of Lexington in the red coat he was accustomed to wear, when he was reminded by a friend that he might be mistaken for the British.

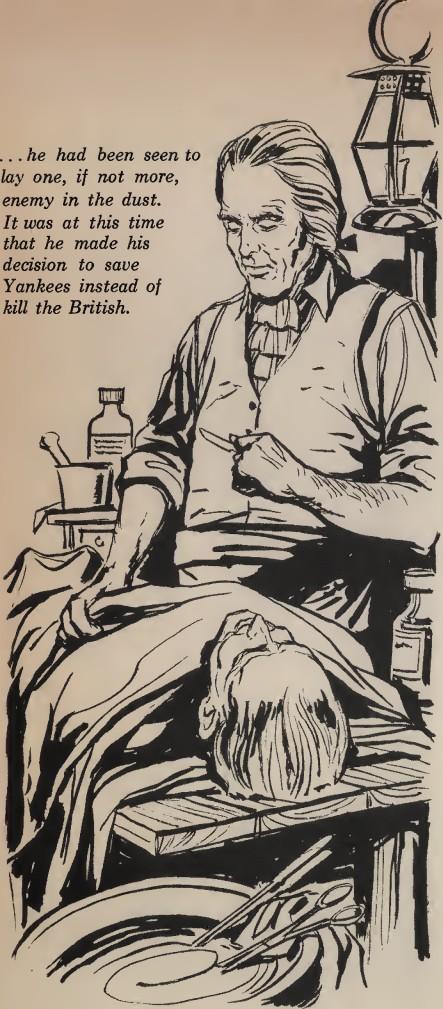
Being blind in one eye, Dr. Aspinwall was obliged to fire from the left shoulder, but he proved himself a sharp shooter on this occasion, being seen to lay one, if not more of the enemy in the dust. It was at this time that he made his decision, to save Yankees instead of kill the British.

He had served as surgeon at St. Thomas Hospital, Roxbury, Massachusetts, and by 1778 was with the army under General Sullivan in Rhode Island.

By nature he was a religious man and had been religiously brought up; his memorandum book gives evidence of his daily desire, in the midst of his crowded activities, to live in fidelity to God and man.

Alluding to a letter which he had received from

...he had been seen to lay one, if not more, enemy in the dust. It was at this time that he made his decision to save Yankees instead of kill the British.



his wife the previous day with "great joy and satisfaction," he writes:

I didn't much expect you would write me, but assure you it was very agreeable to hear from the chief or sole source of all my earthly happiness. I have at times almost been tempted to return and relieve your anxious solicitude about me, by reason of the dangers I may possibly be exposed to. But my duty and honor, the kindness I am treated with by the officers, their great desire and persuasion to have me tarry, and the importance of the cause I am engaged in, forbid me to harbor a single thought of returning at the present. I rely on the protection

of the Beneficent Being under the shadow of whose wings I have trod the dangerous and thorny paths through life with safety. On Him I trust and to Him I pray that I may be returned to the arms of the dearest and most deserving of women.

Dr. Aspinwall later opened his own hospital where a patient could be received and inoculated with the germ of smallpox under his supervision. He was so successful that he erected a second and a third. One building stands today on Perry Street where it joins Aspinwall Avenue in Brookline, Massachusetts. The others are not far from Longwood Station on the left of Aspinwall Avenue near the marsh.

Of course some patients died, and were buried in the marshes. One can imagine something of the feelings with which an adult must have entered the fearful portals of the hospital and the strength of nerve it must have taken to sit down and calmly receive into the system the virus which must mean suffering in a most loathsome form and might mean death. Yet parents sent their whole families of children, of whom some returned to them and some did not.

When Dr. Waterhouse introduced vaccination to prevent smallpox, this was Dr. Aspinwall's statement:

This new inoculation of yours is no sham. As a man of humanity, I rejoice in it, though it will take from me a handsome annual income.

In later years a cataract began to form over Dr. Aspinwall's one eye. The operation to remove it proved unsuccessful and his sight was gone. With heroic philosophy and Christian resignation the brave old man bore up under this great affliction and devoted himself to thought and reflection, and, as he himself said, "prepared for death."

This is his story. As I read it I get the feeling that here is a man who would readily accept the fulness of the Gospel of Christ when it is presented to him; a man who helped lay the foundations of freedom in our great country under which I am privileged to live.

I believe that he would have waited eagerly for the time when the sacred temple ordinances were performed in his behalf. And how great must have been his joy when others knelt at the altar and, by proxy, were sealed for him and this wife of whom he speaks as "the chief or sole source of all my earthly happiness."

Which shall we have in our records, names and dates, or people?

When Death Comes

When one has a knowledge of Christ and the resurrection, peace and strength replace sorrow, dread and fear. Reactions may be varied, but always one who knows finds comfort when he is faced with this event.

A Philosophy of Life and Death

The Gospel of Jesus Christ is not only a philosophy of life, but it is also a philosophy of death. I believe this was first vividly impressed upon my mind in the Los Angeles earthquake of 1933. On March 10 at five minutes to six in the evening it struck. Mother was sitting by the fireplace and jumped up just in time to miss a shower of bricks that fell upon her chair.

In a matter of minutes after the quake, the high school which I attended was in flames. Sections of Long Beach were a shambles. Many buildings in Compton were also in ruins. Rumors of a tidal wave approaching the coast later added to the panic. Martial law was soon declared to bring order out of chaos. The first reports indicated five thousand people had been killed, a figure that afterwards was found to be approximately five hundred.

It was reassuring the following Sunday to hear the testimonies of the Saints. The story was almost uniformly the same. Each had experienced momentary trepidation when the earth heaved and trembled violently underfoot, but none had known the hysteria that afflicted many of their acquaintances. In fact, a sense of peace and well-being prevailed among the faithful members of the Church throughout the entire area in this time of crisis.

Subsequent service as an LDS chaplain in World War II only served to deepen my awareness of the fact that the Gospel is a matchless philosophy of death. Those who enjoy its strength in times of crisis, however, must live close to the Lord. This also was brought home to me. I remember, for instance, an LDS boy who was hospitalized as an exhaustion case. When I visited him in a hospital in Naples he explained, "The doctors say that shell fire caused my breakdown. What they don't know is that because of the things I had been doing that I knew to be wrong, I realized the Lord would no longer hear my prayers. Then when the shells came, I went to pieces." His was a story of actions that had cut him off from God and left him spiritually impoverished and alone in his time of need.

(For Course 14, lesson of October 21, "He Is Risen"; for Course 10, lesson of October 28, "The Resurrection"; and for Course 28, lesson of November 4, "The Resurrection.")

Then there was Pfc. John Fretwell, our LDS group leader in the Third Division. Once from a shell hole John heard his sergeant calling to him in apparent distress. John assumed that he had been hit by a shell fragment and raced across the ground and dived into the hole to administer first aid. His amazement knew no bounds when his sergeant, who had never passed up an opportunity to ridicule the boys who went to Church during their training at Fort Lewis, exclaimed, "Fret, Fret, you've got to teach me how to pray!" And there in the shell hole John knelt and offered a simple prayer to his Heavenly Father, which the sergeant repeated word for word. The sergeant had come to realize that John Fretwell's faith in Christ gave John something that the sergeant desperately needed.

—Eldin Ricks.*

Knowing Christ

Standing in the doorway of my bunker one evening was a young First Lieutenant. He appeared calm and relaxed as he stated very matter-of-factly, "Chaplain, I have the feeling that I will soon be killed, and I must admit the prospect makes me very anxious. Reading the scriptures helps sustain me. I find, however, that I need more emotional support, so I've come for counsel, trusting it will give me the spiritual strength to face my Gethsemane unafraid." I immediately sensed the futility of attempting to change this boy's feeling of impending death. I prayed silently for wisdom and inspiration to bolster his faith and courage.

We conversed for several hours. During this period many phases of the Gospel were considered, each leading us to a deeper appreciation of the meaning of death and the resurrection. We read from the scriptures, and then he asked me to pray with him. Upon arising from his knees, he went to the typewriter and, without a word, typed this letter to his men.

Men of "I" Company:

In the midst of this situation we are concerned about having trenches, bunkers and weapons, but I

*Brother Ricks is an assistant professor of religion at Brigham Young University. He holds a B.S. degree from BYU, which he received in 1941, and an M.A. degree from the University of Southern California, received in 1949.

have something I want to share with you that is more important than all these things or anything else. As thinking men I challenge you to consider these facts seriously.

1. Life on earth is very uncertain and short. We have seen this to be true many times here on the front lines.

2. Death seems to have no explanation or solution when we face it so vividly and brutally.

God has shown me the solution to these two problems in the promises of the Bible. I must share them with you for they must be personally understood and claimed to be your own.

First, God promises that we may have everlasting life by believing that Jesus is the Son of God and receiving Him as our Saviour from sin. (John 1:12; 3:16.)

Second, God assures us that Jesus has won the victory over death and the grave once and for all time. (I Corinthians 15:54-57; Romans 8:38, 39.)

God's word is truth. He does not lie. As your company commander I simply want to challenge you to seek to know Christ—for with Him there is eternal life and joy; but without Him, there is only uncertainty and sorrow. Read your Bible, the Book of John, or ask the chaplain about it. Be sure where you stand. Let nothing sidetrack you. This is the most important matter in all the world. Let God give you His solution—it works!

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18.)

If you know Him already, then I challenge you to live for Him daily.

1ST LIEUT. JOHN R. WASSON
"I" COMPANY COMMANDER

Lieutenant Wasson was killed the following day by an enemy artillery shell. —Ben F. Mortensen.*

A Better Life

A little lady, a World War I nurse, smiled and reached out her hand to me. She was so tiny and frail, I almost hesitated to hold her soft little hand in mine. Though she was in great pain, her greeting was just as cheery as usual: "How is my favorite chaplain?" And her eyes lit up as I responded, "Just as fine as my favorite patient looks this morning."

At her bedside we had many heart-warming talks. She knew that her days were numbered and that the number was few. Yet she would often say, "I am not afraid of what lies ahead. I know that the place where I am going is much more wonderful than this world. There is no dread of the unknown in my heart, for the assurance I have is based on my great faith in Jesus Christ, the Son of God."

Her passing was quiet and peaceful. She knew this was the time. Looking up into my eyes, she let me know that she was unafraid. I felt an almost

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inperceptible pressure of her hand in mine as she closed her eyes in her last mortal sleep. The attending nurse turned and said, "Oh, if I could face death as calmly and bravely as that!" And of course the answer was, "You could if you had the faith and assurance in a life after death that this good woman had."

—George R. Woolley.*

Preparation and Peace

To have the assurance that death is but a stepping stone to greater things is a great blessing as one approaches this transition between mortality and immortality. To those who have this faith and understanding, there is no fear, no dread, no frightening anticipation of a "great unknown," but rather a quiet peace of mind and a looking forward to beautiful and pleasurable experiences where all is peaceful and free from suffering and pain. Such was the assurance of one young man in his early thirties.

Cancer had ravaged his body until the spirit was housed in a mere shell. He understood that he could not withstand the demands of the disease much longer. Though his body suffered, he was possessed of a spirit that was undaunted.

Some few years before he had taken the sweetheart of his choice to the temple and they had there eternally pledged their troth. Their love had been strengthened by the arrival of two sweet and loving children. Now the threat of a long separation was before them. To them it was to be but temporary separation with the looking forward to a glorious reunion. This was their assurance and faith. A journey was to be undertaken by one, leaving the others to follow at a later time.

As the time grew close, they talked about it rather frankly. Sorrow was there, yes, but not dread and fear. Plans were made for the care of those who would be left behind, that they might not want for necessities of life. The children were to be educated and reared where the Church was available to them. They were to have adequate food and shelter. These things were discussed and plans made.

When death did come, there was no hysteria, no undue sorrow. They had kissed each other good-by, and with smile he passed into a coma from which he did not awaken. I have been present at many passings, but few will remain in my memory as does this one. The faith, assurance, understanding, and knowledge of this young man replaced torment with peace. To him the Gospel was *true*; there was no doubt, no fear, no dread—only full confidence in the truth of the promises of the Master, Jesus Christ.

—George R. Woolley.

*Brother Woolley is director of the Institute of Religion at the LDS Business College in Salt Lake City. He formerly directed the Veterans Administration Hospital in Salt Lake and is a retired Army Reserve chaplain. Among his many other Church assignments, he has served as a stake president. The two incidents which Brother Woolley has retold took place at the VA Hospital.

Courage Takes Time

THE STORY OF SAMUEL P. COWLEY¹

BY J. EDGAR HOOVER, DIRECTOR,
FEDERAL BUREAU OF INVESTIGATION



J. EDGAR HOOVER

I HAVE known some very brave men in my time. But there is a difference between physical bravery and moral courage. Bravery is a temporary manifestation. It flashes forth to meet a sudden challenge. Moral courage, however, has the dimension of *duration*.

The latter may be less spectacular than the sudden type of heroism, but it is more important because it endures. It is the month-to-month, year-to-year, steady, sustained devotion to duty and principle as opposed to self-interest that may never make any headlines, but without which the world would be a dark and dangerous place indeed.

What I am saying, I suppose, is that the greatest adventure in moral courage is a moral life. I truly believe this. Every life—yours, mine, everyone's—is an endless series of choices between right and wrong, good and evil. No one makes *all* the right choices. But the struggle to make as many right choices as possible goes on ceaselessly, and this is what makes life the great adventure that it is.

Now, what is the quality in a person that makes a moral life possible? It is discipline, is it not? Self-discipline is precisely the quality that the criminal lacks. He can never say no to himself. He can never deny a selfish impulse. He steals, he robs, he cheats, he kills because that seems to him the easiest way to get what he wants. The undisciplined person is always wondering what he can take from life with the least possible effort. It takes a controlled and disciplined person to wonder what he can give.

It is also a theory of mine that physical courage, in its highest form, rests squarely on a moral base. Let me tell you about a man whose life was a shining example of this.

¹For Course 10, lesson of October 14, "A Night of Persecution"; for Course 8, lesson of October 28, "David in the Wilderness of Judas"; and for Course 14, lesson of September 30, "The Trials."

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His name was Samuel P. Cowley. He was not quite 30 years old when he entered the FBI as a Special Agent back in 1929—a big, young fellow, as solid and dependable as he looked.

At that time, when the bureau was smaller, I made a point of knowing all my men personally, and so I knew all about Sam Cowley. I knew that he was deeply religious, that from 1916 to 1920 he had done missionary work in the Hawaiian Islands for the Church of Jesus Christ of Latter-day Saints. I knew that he had attended the Utah State Agricultural College (now Utah State University), working as a salesman during the summer months to pay his tuition.

I knew that later he took a law degree at the George Washington University. I knew that he was a Sunday School teacher, that he lived a clean, honest, hard-working life. *I knew, in other words, that Sam Cowley was already trying to make his life an adventure in moral courage—and I knew that that was the kind of man we needed.*

To come into the FBI in those days, you had to be an idealist. Sam Cowley's starting pay was \$2,900 a year. The FBI had made no great reputation at that time. Except in special cases, its agents were not even allowed to carry guns. With his education and character, Sam Cowley could have earned far more money in a far less difficult and dangerous job. He chose not to consider these things.

Did his choice involve moral courage? I think it did. The depression had not yet struck the country. There was easy money to be made almost anywhere. Like most young men, Sam Cowley wanted to raise a family, to give his wife and children a few luxuries. But he chose the FBI because he felt that the most important thing to do with his life was to fight against evil. His personal comfort and safety meant less to him than being on the side of good.

We brought Sam Cowley along as fast as we could because we needed him. We were fighting a crime wave that was a grim hang-over from the Prohibition Era. Bootlegging had put vast amounts of money into gangster pockets and had bred in them a chilling contempt for the law.

Perhaps the most vicious of all was John Herbert Dillinger, bank robber, jail breaker, police hater. His gang included a trigger-happy murderer known as "Baby Face" Nelson. Between September, 1933, and July, 1934, members of this gang killed ten men, wounded seven more, robbed four banks, and broke out of three jails.

In June I called Sam Cowley into my office. By this time I knew that he was one of our most determined and capable men, but I think my choice was based on something more than that. To me, Dillinger and his gang were the personification of evil. Sam was one of the finest characters I had ever known. I think that, unconsciously perhaps, I was trying to oppose this vile personification of evil with the highest example of good it had been my pleasure to know, because religion teaches us that good is stronger than evil.

I remember quite clearly the orders I gave to Sam. "Stay with Dillinger. Go anywhere the trail takes you. Try to take him alive, but protect yourself."

It was a tough assignment, grim and dangerous. The hunted man was constantly on the move. In his dogged pursuit, Sam Cowley crossed the country from coast to coast, from southern Florida to northern Michigan. He was almost never at home. He and his wife were planning to buy a house where their two small children could have their own play yard. Their plans had to be postponed.

The days lengthened into weeks. And if Sam Cowley were displaying moral courage, what about his wife? What about the woman who stayed quietly at home, knowing that the man she loved was stalking a criminal more dangerous than a rattlesnake? What were her thoughts every night as she tucked her two small boys into bed and waited for the phone call that might, or might not, come? It would have been easy for her to show her fear, and by showing it to distract her husband, or even sway him from his hazardous task. But she never complained. She accepted danger with the same quiet fortitude that had enabled her to accept relative poverty. Love

can make you courageous—very courageous.

Everyone knows how Cowley and his men cornered Dillinger as he came out of the Biograph Theater in Chicago. When the gangster clawed a gun from his pocket and started to run, three of our men fired five shots . . . and Dillinger fell dead.

Next day I wrote a letter of commendation to Sam, praising him for his persistence, patience and energy. As a reward, he was promoted to the rank of inspector.

Some men might have been content to rest on their laurels, but Sam Cowley was not that kind of man. He considered his job unfinished so long as any members of the Dillinger gang were at large.

In particular, he wanted to capture "Baby Face" Nelson . . . and four months after Dillinger's death, Sam got his chance. In a gun battle near Barrington, Illinois, one of our agents was killed and Sam Cowley was mortally wounded. He died early the next morning. But their mission had been completed, as that same day the body of "Baby Face" Nelson was found in a roadside ditch not far from Chicago.

So in one murderous moment, the FBI lost two of its finest men. And what is my point? My point is that this sacrifice was not just a magnificent demonstration of momentary heroism. It was the culmination of that greatest of all adventures in moral courage—a truly moral life. As a friend of Sam's said at his funeral:

I have thought that his name should have been Peter. He was a veritable rock to those who knew, who loved and trusted him. His was the calm of a man who did his best and left the final decision to a Higher Power.

There, it seems to me, is the key, the answer to those who wonder what the secret of a moral life really is: *do the best you can and leave the rest to God.*

Religion points the way. I honestly believe that if every child in this land went to Sunday School every week, if every adult went to church with the love of God and his fellow man in his heart, if each of us would make a conscious and sustained effort to live by the Golden Rule, a moral revolution would come not only to America, but eventually to the whole world.

This may seem visionary, but we can all hope for it and work for it and pray for it. I know I do. Every single day.



FOR EACH IS A LEADER AND FOLLOWER

ORDER and safety and progress depend upon our respect for proper authority. Each of us is a leader of some and a follower of others. For examples of this, consider these incidents:

Commands

"Rocket engine number one, fuel pressure, 82.7. Oil pressure, 16.0. Nose cone temperature, 700°. Radiation belt, 63 micro-micro-farads. Over."

"Sounds good, John. Is the automatic positioning system keeping the capsule at the correct attitude now?"

"Everything is O.K., Shortie. I've decided to make the fourth orbit."

"You've decided *what?* We have all the data we need. Some of your controls might start acting up again. Don't risk it. You are to start re-entry when advised."

"I'm staying up. Everything is perfect. The only

way we can show the Russians is for another 'go-around.'

"Russians, Smushians! This is no time for politics or heroics. You are ordered to proceed on descent as scheduled."

"I'm in control of this ship, and I say we make the fourth orbit!"

This conversation between Colonel John Glenn and Mercury Control never took place. Nor would you ever expect it to happen. The relationship in the military between superior and subordinate is one of unquestioned discipline. The relationship between our Church leaders and us often seems different. Yet Church leaders have real authority—from God—and their orders have real purpose—for the eternities. While we will not be court-martialed if we disobey the bishop, we are certain to be punished for not following God's laws and leaders. If we really believe that Joseph Smith and David O. McKay are prophets of the Lord, we will accept the authority of the leaders that have been called and set apart in God's name.

(For Course 8, lesson of October 7, "Saul, the Nation Builder"; for Course 14, lesson of November 11, "Peter's Leadership"; and of general interest.)

by Robert W. Darger*

Advice

"It is certainly admirable, Bill, that you have chosen your vocation so early in your schooling. You are doing very well in the courses that are directly related to law studies, but you are failing in mathematics and some other subjects."

"You junior high school counselors are all alike. You want us guys to take stuff that won't do us any good at all."

Mr. Wright frowned. The know-it-all was always a problem. How should he approach Bill?

"Let me list why math is vital to you—both now and later: you cannot be graduated from high school without passing grades in math; most university entrance requirements include math; a low grade in math could pull down your over-all scholastic average, reducing it so low that you might be refused entrance to the better colleges; many lawyers are called upon to do involved tax (math) problems and to work with accountants."

Our Church leaders are often in a position even better than that of the student counselor because they not only have more facts, but they also have God's inspiration. When Church leaders advise us, it is often with more information and inspiration than we could receive from any other source. As Bill put it, "I'd be nuts not to take the *best* advice."

Prescriptions

"You are 50 pounds overweight. You must stay on this rigid diet until you lose it. It will be hard—no 'easy-off' pills—just hunger and discipline." We

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would be foolish not to heed this message which is only for *our own good*.

Our Church leaders are interested in us. Part of their responsibility is our salvation. When our Church leaders counsel from the pulpit, individually, or in the classroom, the message is for *our* welfare. We must obey if we expect to have the best blessings.

Teamwork

"We ought to punt."

"We're going to pass."

"We have to punt."

"We're going to pass."

This exchange would not mean much from a couple of fans in the bleachers, but from a team member and his captain it means serious trouble. In order to be effective, a leader *must* lead. This means that, as the ones who are being led, we must respond to leadership, doing as requested. Even Christ did not lead the mob. They would not let themselves be led by Him. Our Church leaders need us to help in doing our share and making it easy for others to join in.

God gave us leaders to guide us. Often because we know them personally, we are aware of their shortcomings and tend to forget that our Church leaders represent God. Our leaders have the authority. Our leaders have divine information and inspiration. Our leaders have our interests at heart.

We have good leaders—but are we good followers? In our activities each week we play both roles, and it is hard for us to be good leaders when we are indifferent followers. With few exceptions, the good leader is or has been a good follower. What kind of follower are you?

I LOVE SUNDAY SCHOOL

by Iris W. Schow

It is the nicest place to be
When my kind teacher welcomes me
At Sunday School.

I learn to fold my arms with care
And bow my head for every prayer
At Sunday School.

I love to sing our songs of cheer
And learn the lessons that we hear,
While feeling that our Lord is near
At Sunday School.

(For Course 1, lesson of August 5, "I Get Ready for Sunday School"; for Course 2, lesson of September 2, "The Sabbath Is the Lord's Special Day"; and for Course 4, lesson of August 5, "Honoring the Sabbath Day.")

Rehabilitation of the Spirit

by George Bergstrom*

THE Welfare Program of the Church actually does more than provide food for the table, clothing for the needy, work for the aged, housing for the unfortunate and money to meet delinquent bills. These and many other good works are not the end in themselves, but only the means to the end.

The real objective of the Plan is to do away with idleness and abolish the dole, and in their place establish thrift, independence, and self-respect. In other words, the aim is "to help people to help themselves and achieve freedom from charitable assistance." Of course this can only be done if the people have the right attitude and are willing to accept the Program as established by the General Authorities of the Church. Only in this way can the *spirit* be rehabilitated.

Our Lord and Saviour exemplified in His teachings the equality of man and the love He had for humanity. All during His ministry, He ignored the traditions and the customs of His day by mingling and eating with publicans and sinners, befriending the poor, loving the rich young ruler, healing the sick, restoring sight to the blind, raising the dead, and forgiving all mankind. He constantly taught that we are all God's children and of great value to our Father in heaven.

The Welfare Program is not new. The Church has stood ready at all times even in the earliest days to help the faithful and the needy. The Prophet Joseph Smith in February, 1831, received a revelation from the Lord as follows:

And behold, thou wilt remember the poor, . . . and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, . . . (Doctrine and Covenants 42:30, 31.)

(For Course 18, lesson of October 7, "Equality"; for Course 6, lesson of December 9, "Our Church Welfare Program"; and for Course 25, lessons of October 21 and 28, "Economic Aspects of God's Work.")

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The Lord speaking to the Prophet in 1832 said:

For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land Zion. (Doctrine and Covenants 78: 3.)

Adam was told, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; . . ." (*Genesis 3:19*)

In the Doctrine and Covenants 42:42 we read, ". . . he that is idle shall not eat the bread nor wear the garments of the laborer."

Again: ". . . And the idler shall not have place in the church, except he repent and mend his ways." (*Doctrine and Covenants 75:29*)

In a General Conference session in October, 1936, President David O. McKay said:

It is something to supply clothing to the scantily clad, to furnish ample food to those whose table is thinly spread, to give activity to those who are fighting desperately the despair that comes from enforced idleness; but after all is said and done, the greatest blessings that will accrue from the Church welfare plan are spiritual. In the last analysis it is the amount of compassion and love rather than the material help extended through the welfare plan which is going to measure the blessings that will ultimately come to the Latter-day Saint people.

The Church Welfare Program has always encouraged the people to keep out of debt, to save everything and waste nothing. Under the guidance of the General Authorities, it has also established employment-creating industries whose most important achievement has been the helping of the spiritual as well as the physical needs of the people employed.

The Welfare Program has also become one of the missionary mediums of the Church, for through its operation it is recognized that in the Program there are no rich nor poor, no greed nor avarice, no jealousy nor exploitation. The entire Program is an integral part of the kingdom of God, and all of its operations and work opportunities are the works of righteousness. No matter how badly a member has

been abused or how unfortunate he has been in his lifetime, the Program provides that all human beings are treated as brothers and sisters and children of our Father in heaven.

The care of the poor, the needy, the afflicted is the duty of the bishop, assisted by every member of the ward. No one is exempt from this responsibility. The Gospel of Jesus Christ and the Welfare Program is one of love and compassion which is extended to every son and daughter of God. It is right that the strong should help the weak, the rich assist the poor, and the fortunate help the less fortunate.

The partially blind should be given an opportunity to learn the skills within the limits of their vision; the crippled should be provided with work within their capabilities, and the over-aged assigned to labor best suited to their physical condition. The opportunities should come to them not as a dole, but rather as a recognition of faithful services performed in years gone by. These opportunities also carry a present willingness to accept the Program offered and labor in it to the extent of their utmost ability.

If all concerned are faithful to the above principle, the welfare workers will be lifted to the uttermost heights of their power. Jacob, speaking to the people of Nephi, said:

Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

But before ye seek for riches, seek ye for the kingdom of God.

And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked,

and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.
(Jacob 2:17-19.)

This tells us that even in the days of the Nephites, as well as in our present day, the Welfare Program held an important part in the economic thinking and living of the people. Today more than ever the Church encourages its members to maintain economic independence.

The Gospel of Jesus Christ teaches us that it is the duty of those who have to give to those who are in want. We know that great blessings shall come to those who obey this law, particularly to those who desire peace and joy and eternal riches hereafter.

President J. Reuben Clark, Jr., in a Welfare meeting, Nov. 19, 1946, said in part:

The Lord has prescribed that the bishops, taking from those who have, shall see that the poor of his ward are cared for...

This directive makes it possible for the Welfare Program to assist the bishop with every welfare case in his ward. If the person in need requires employment, there are any number of Welfare projects available, such as: bishop's storehouses, maintenance of Church buildings and grounds, Deseret Industries plants and stores, canneries, farms, orchards, citrus groves, coal mines, and many others.

If the need is food, clothing, furniture or household necessities, these are available on a bishop's order. If it is financial assistance that is required, the bishop has the resources of the fast fund that he can draw upon.

In this way, the spiritual welfare of the Latter-day Saints is obtained as their temporal needs are supplied.

SUNSHINE

I saw some bright sunshine today;
It was not in the sky.
I saw it in the face of one
Who smiled as he passed by.

—Connie E. Allen.

(For Course 1, lesson of October 21, "We Are Learning to Be Kind Everywhere"; and for Course 2, lesson of September 23, "We Make Friends When We Are Kind.")



PREPARING FOR CHRIST'S MILLENNIAL GOVERNMENT

BY HYRUM L. ANDRUS^{*}

Moroni informed Joseph Smith that certain preparatory developments must precede the Millennium, including the preaching of the Gospel unto all nations, the gathering of Israel, and the preparation of a people for the reign of Christ.¹ To achieve fully the latter, the Prophet later explained that a righteous political order must eventually be developed under the priesthood, capable of securing peace, prosperity, and freedom for all men.² A concise statement of these topics is given below.

The Gathering of Israel

Joseph Smith announced that God had "set his hand again the second time" to gather and establish Israel.³ The modern remnants may be classified as the Latter-day Saints, the Jews, the American Indians, the lost tribes of Israel to return as a body from the North, and remnants of all tribes mixed among the people of the earth. Israel will be gathered to two great centers: the old Jerusalem and the City of Zion (New Jerusalem), to be built in America. The remnant of Joseph and those identified with them will possess the western hemisphere, while Judah returns to Palestine.⁴ Those from the North will come initially to Zion, but will receive an inheritance around the old Jerusalem.⁵ Eventually the Saints will inherit the whole earth.

The prophets envisioned Israel's redemption as an era of new revelation, when fishers and hunters would gather and seek out the scattered remnants amid great judgments upon the nations.⁶ While it commenced with the Restoration of the Gospel, Israel's redemption will come largely after the times of the Gentiles are fulfilled. In that day of the Lord's power, when His fury is poured out without measure upon the wicked, His Spirit will rest upon the scattered remnants, and they will be gathered

and saved.⁷ They will then worship their God (Jesus Christ) in the true way, while Israel's divine social, economic, and political order is developed upon the earth.

Zion

Ephraim, the birthright tribe, must be gathered first; and by his ministry the inhabitants of Zion must be established upon the law of God. From Zion deliverance will then go to all Israel.⁸ While Lehi's seed will participate in building the New Jerusalem, the majority of the Indian people will thereafter be converted and gathered.⁹ Meanwhile, amid great upheavals and geographic disturbances, the tribes from the North will come to receive their blessings from Ephraim.¹⁰

The New Jerusalem will be established fully upon Israel's social, economic, and political law—a system capable of uplifting the poor and establishing justice and freedom among men—as an ensign or standard to the world.¹¹ Only by the practice of Zion's law (including the Law of Consecration and Stewardship) can the Saints be sanctified for Christ's advent among them to fulfill His promise: ". . . And the powers of heaven shall be in the midst of this people; ye, even I will be in the midst of you."¹²

While warfare and turmoil prevail among the wicked in that future day, the New Jerusalem will be ". . . a land of peace, a city of refuge, [and] a place of safety for the saints. . .".¹³ Eventually, by

¹For Course 28, lesson of October 7, "The Gathering of Israel," lesson of October 14, "Zion," lesson of October 21, "Christ's Reign on Earth," and lesson of October 28, "The Millennium.")

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¹*History of the Church*, Vol. IV; pages 536, 537.

²*See History of the Church*, Vol. V; pages 61-66.

³*See History of the Church*, Vol. I; pages 312-316, in light of *Isaiah* 11:11-13. Moroni explained the redemption of Israel to Joseph in some detail.

⁴See *History of the Church*, Vol. I; page 315; *Doctrine and Covenants* 133:10-13.

⁵*See Doctrine and Covenants* 133:26-34; *Ether* 13:11.

⁶*See Deuteronomy* 4:29-31; *Isaiah* 2:1-4; *Jeremiah* 16:14-16; *Ezekiel* 20:33-38; *Micah* 4:1-4.

⁷*See Doctrine and Covenants* 45:24-33, 43; *Luke* 21:24; *History of the Church*, Vol. I; page 313.

⁸*See Deuteronomy* 33:17; *Romans* 11:25-27; *Doctrine and Covenants* 133:34.

⁹*See Nephi* 21:22-26.

¹⁰*See Doctrine and Covenants* 133:21-33.

¹¹*See Doctrine and Covenants* 133:5, 34. See also *Doctrine and Covenants* 45:9; *Isaiah* 11:11, 12; 18:3.

¹²*See Nephi* 20:22; 21:25. See also *Doctrine and Covenants* 45:67; 97:15, 16.

¹³*See Doctrine and Covenants* 45:66-71; *Isaiah* 35:10; *History of the Church*, Vol. III; pages 390, 391.

Zion's influence, peace will prevail upon the western hemisphere. Wrote Parley P. Pratt, representing the Twelve:

The City of Zion, with its sanctuary and priesthood, and the glorious fullness of the Gospel, will constitute a standard which will put an end to jarring creeds and political wranglings, by uniting the [peoples] . . . of North and South America in one great and common bond of brotherhood; while truth and knowledge shall make them free, and love cement their union.¹⁴

Christ's Reign on Earth

During His appearances in Zion and later at Jerusalem, Christ will establish His government on earth. He will officially be given "dominion"¹⁵ at Adam-ondi-Ahman. From there His political law will be extended abroad until the decadent nations gather at Jerusalem to oppose its influence. There, in the "valley of decision"¹⁶ (so named because of the issue to be decided), there "will commence a struggle in which the fate of nations and empires will be suspended on a single battle."¹⁷ Victory by the Jews, through the advent of Christ, will change the political order in Europe and Asia, as Jerusalem will then become "the great center and capital of the old world."¹⁸ The corrupt systems of the Gentiles will be burned and the dominion of the heathen nations will be taken away, but the cultures of the latter will remain for a time.¹⁹

The two branches of God's government will be coordinated at a great council held at Jerusalem.²⁰ When fully established, the divine system will perfect the principles of the United States Constitution and adapt them to a world federation where the priesthood nominates men to office (by the consent of the people) and formulates the policies of government. Freedom and republican forms will be preserved, and the Saints will be protected in developing the laws of Zion. When God's will is done on earth as it is in heaven, a gradation of societies will thus exist (as in eternity), with Zion founded

¹⁴"Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints," published at New York, Apr. 6, 1845, quoted in *Writings of Parley Parker Pratt*, 1932; Parker Pratt Robinson, Salt Lake City, Utah; page 10.

¹⁵See Daniel 7; *History of the Church*, Vol. III; page 389; *Journal of Discourses*, Vol. XVIII; page 344.

¹⁶Joel 3:1-17.

¹⁷"Proclamation of the Twelve"; page 7.

¹⁸"Proclamation of the Twelve"; pages 7, 8.

¹⁹Daniel 7:11, 12; *Journal of Discourses*, Vol. XVIII; page 339; *History of the Church*, Vol. V; page 212.

²⁰This idea was expressed by the Prophet and reported by Heber C. Kimball. See *Journal of Discourses*, Vol. IX; page 27.

upon celestial laws, pointing the way to spiritual and temporal salvation, while those bearing the priesthood minister both as kings and priests in the kingdom of God.²¹ With righteousness shall Christ then judge the poor and reprove with equity for the meek of the earth; and men shall not hurt nor destroy in all His holy mount.²²

The Millennium

Having fully established His millennial government, Christ will rend the mortal veil and appear in glory to all flesh. The brilliance of light and truth, or intelligence, manifest from His presence will cause the sun to "hide his face in shame."²³ While the elements melt with fervent heat and all corruptible things are consumed, that which remains "shall become new," as the earth is endowed again with paradisiacal glory—the glory it enjoyed before the Fall.²⁴ Christ's "knowledge and glory" will then quicken all life with the divine attributes of love, peace, and union. The enmity of man and of beasts shall cease, Satan shall be bound, and the powers of corruption that bring death shall be destroyed. Life will then blossom in perpetual youth until, at the age of a tree, men are changed in the twinkling of an eye to enjoy the greater glory of resurrected existence.²⁵ The truth concerning this earth—its organization, its purpose, and its destiny—will be revealed in great detail. The bounds and limits of our universe will be explained. And the mysteries of man's relationship to Deity will be made known, until the knowledge of God covers the earth as the waters cover the sea.²⁶

Though Christ and the resurrected Saints reign over the earth during the Millennium, they will not dwell here, but will visit from time to time to govern and to instruct men.²⁷ The Gospel will be preached in power until all men understand its saving truths; and its sealing powers will be utilized to organize fully the human family for eternity. Zion will spread abroad until the earth is united into one grand system of union and love, while peace and freedom reign. For all this the Gospel has been restored, and the Saints are charged with the sacred obligation of teaching and practicing its divine truths.

²¹For a discussion of this new world order, see Hyrum L. Andrus, *Joseph Smith and World Government*, 1938; Deseret Book Company, Salt Lake City, Utah; chapter 1.

²²See *Isaiah* 11:4, 9.

²³*Doctrine and Covenants* 133:41, 49. See also 29:11, 12.

²⁴*Doctrine and Covenants* 101:23-25; *Tenth Article of Faith*.

²⁵*Doctrine and Covenants* 11:6-9; 65:22.

²⁶*Doctrine and Covenants* 101:32-35; 121:28-32.

²⁷*History of the Church*, Vol. V; page 212.

They shared with others ...

by Kenneth S. Bennion

THE raw November wind whipped needles of snow as it funneled between the old college buildings. The custodian, hurrying to work in the early morning, pulled tight the turned-up collar of his thin overcoat and bent his head to the wind.

A businessman parked his car and then paused to watch the man as he brought out a scoop shovel and began to clear the walks. Then the executive went on to his office. In a few minutes the telephone rang in the office of the school's administrator. "I'm Brother Lewis of the publications office. I watched your custodian this morning. He was wearing a very thin overcoat. Do you think that is the best coat he has for the winter?"

"Probably so," was the answer. "I have not seen him wear any other."

"All right," said the official. "I have a coat that is slightly worn. It is really too heavy for me. I'll bring it to your office tomorrow."

The next day, when he brought the coat, he said, "Tell him it is his to keep—the coat and whatever is in it. But don't tell him where it comes from. I pass him every day, and I don't want him to feel under obligation every time he sees me."

Later, the custodian tried on the coat and beamed with satisfaction when he noted its quality, the way it fit around his throat, and the warm, heavy lining. He thrust his hands into the pockets and in surprise, pulled out a five-dollar bill.

"Look at this!" he cried. "I must find out who gave me the coat so I can return the money."

He was reassured that the money was purposely left there for him. Smiling with happiness, he wore the coat away, the money clutched in his hand. Here were gifts to help keep him warm through the long months ahead. The man who gave the coat was also glowing with new warmth, because he had provided comfort for a man who needed it.

(For Course 25, lessons of October 21 and 28, "Economic Aspects of God's Work"; and for Course 18, lesson of August 26, "Brotherhood"; and lesson of September 30, "Magnanimity.")



There is a joy in such giving that many of us never experience. We suffer from the delusion that the only way to get enjoyment is to pay money for it—to buy something. We are like the miser, clutching his gold, running the coins through his fingers. But the only joy such a person feels is a wild, selfish exultation—tempered by feelings of fear, jealousy, and hatred—and the lust for more gold. He never knows the real thrill that comes from doing a kindness for someone to whom he owes nothing—a glow of friendly good fellowship that fills the soul and brightens many a day with pleasant memories.

How many examples we could give! The late President Heber J. Grant, who led the Church through many years of growth, expansion, and difficult times, was first of all kindly and sympathetic. He could not tolerate laziness or unwillingness to do all we could to improve our own temporal conditions. But he was always considerate of those who really needed a helping hand. For example, at Christmas time he remembered his own early years of poverty and gave liberally to many widows and their families, the poor, and the shut-ins. For the ward where he lived, he always made a money contribution, that the children could have a party with candy, Christmas trimmings, and “goodies.”

One year Christmas was only a day or so away when he remembered that he had not made his usual contribution. He tried to telephone the bishop, but could not reach him. It was nearly midnight when he finally reached one of the counselors. What a thrill that man had when he heard President Grant's voice, speaking casually as though he were just a member of the ward: “This is President Grant. I can't reach the bishop tonight; but you tell him to go ahead and arrange a party for the young folks. My usual check will be in his hands tomorrow.”

Here was a man who knew what poverty meant—and who, by untiring efforts, had worked his way out of it. He never forgot that others might have been less fortunate. He enjoyed doing what he could for them. Even when, in his later years, his health was not good and he took long rides for rest and relaxation, he remembered the shut-ins and would share his automobile with them as he rode about the city.

In a little town on the fringes of the Utah desert, influenza struck suddenly in the dead of winter. Most of the people became so ill they could hardly wait upon each other. One young man,¹ not troubled by the “flu,” went daily to the post office, got the mail for all the homes where there was sickness, and, as he delivered the mail, stopped to make sure that the cows were milked and the livestock fed and watered. Then he cut enough wood to keep the fires going through the coming night.

There is no financial pay for such kindness! But the people remembered. Not long afterward he became their bishop. Though he looked for no rewards, he has been blessed in many ways for the long hours, the cold rides, and the hard work he did when sickness came upon his neighbors.

Down in southern Utah there is a woman who was seriously crippled, some years ago, in an automobile accident. She had to give up her profession and learn to live in a wheelchair. But she has found new talents and has discovered joys that she did not know would ever come to her. She has helped compile a family history and has learned to grow orchids and sew beautiful things, which she is now able to sell to her friends and neighbors, and to strangers who pass through her town.² When you see one of her lovely productions, you will feel an extra tug at your heart strings, and a thrill of pride in the courage of one who refused to give up, no matter what the circumstances. For inside is a neat label with these words: “Made for you by Amy.”

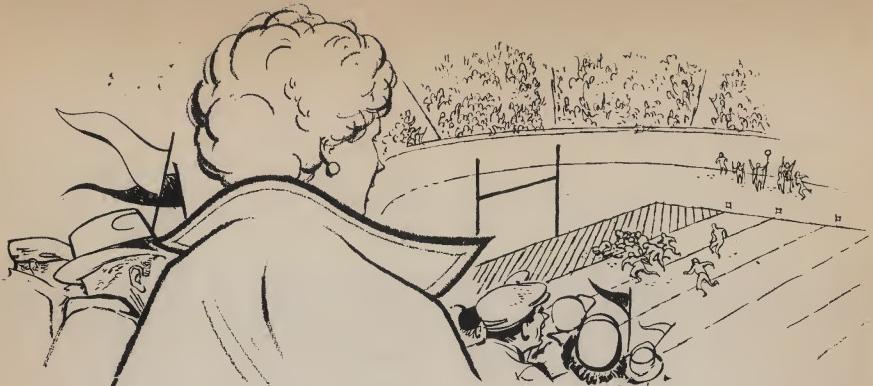
Such people are a joy to their families, their neighbors, and to the whole world; for they do much good. Abraham received a famous blessing from the Lord. Among other things, he was told, “... and thou shalt be a blessing.” (*Genesis 12:2*) One of the greatest joys that can come to us is to be a blessing to others by our acts of kindness, our sacrifices, and even by our kindly thoughts. The rewards are generous and everlasting.

It was Jesus who said: “And whosoever will be chief among you, let him be your servant.” (*Matthew 20:27*)

Look about you—among your students, your family, and your neighbors. You will find examples of those who are doing good. They can give you more striking illustrations than those related in this article.

¹Lawrence Sharp of Vernon, Utah.

²Amy L. Van Cott of Cedar City, Utah.



TEACHER IMPROVEMENT LESSON, MONTHLY
PREPARATION MEETING, OCTOBER, 1962

Success is nearer . . .

When student and teacher meet on common ground

BY VERNESSE M. NAGLE *

The lad in my English class was beyond doubt a "goofer." He not only spoke the wrong things in class, but he had little respect for the subject matter. To him epic poets were of no interest; agreement of subject and verb was nothing to get excited about, for what did it matter really whether a verb were singular or plural? Dangling elements, as far as he was concerned, might be gadgets from which bait could be suspended, come summer. His contempt for the course of study in the field of his native tongue, however, did not carry over to a dislike for me, the teacher. I was a friend of the family; hence, he accepted me with mild tolerance.

His remarks in the classroom were never quite appropriate, so I was not surprised during a session

(For Course 23; and for all Gospel teachers.)
*Sister Nagle is a teacher of English at Bonneville High School in Idaho Falls, Idaho.

with verbals to hear him casually inject, "Say, are you going to watch us play football tonight under the lights?"

Now, I am not exactly a sports fan. Such sports have their place in spectator appeal; but I prefer finding my action in fast-moving tales and through living vicariously in the realm of the romanticist.

Frankly, I was on the spot. Thirty-six high school juniors listened for my answer.

"Well, yes, I think I shall," I answered bravely.

A commuting teacher thinks twice before attempting a 60-mile drive alone at night after a hard day in the classroom. But this teacher attended the game—and liked it. Sure enough, my problem child was the brawn and brains of the game.

I had scarcely called the roll the next day when he beamed, "How did you like it?"

I frankly told the class what interested me in the football melee. Verb conjugations were temporarily superseded by a group discussion of sports in general. From that day on, I had an adherent. Today this young man is serving a mission for the Church.

In the realm of mutuality, a give-and-take technique is imperative, I had found. In the dynamics of relationships there must be thorough insight into all points of view for most gratifying results. Only through the harmonizing of thought can this concept of relationships be achieved. I learned a new teaching skill when I discovered that the teacher who remains static can never become dynamic.

* * *

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NAHUM

a Poet - Prophet

*Thy shepherds slumber, O king of Assyria:
Thy nobles shall dwell in the dust:
Thy people is scattered upon the mountains,
And no man gathereth them.* —Nahum 3:18.

Nahum was a poet. When he saw in vision¹ the end of Assyria, he poured forth in unrestrained and picturesque Hebrew² the relief felt by his people. In many ways his poetry vents the wrath, sighs the relief, and bespeaks the hope of all who have been oppressed when the oppressions at last have ceased and the oppressor is no more. But Nahum was also a prophet; and he saw in Assyria's downfall an example of the hand of God in justice reaping with a vengeance all the enemies of good, while He preserves in mercy and with patience those who try to do good.

The subject of Nahum's poetry is the doom of Assyria, its capital, and its king. Assyria was a mighty empire in the seventh century B. C. It had grown up from a mere city-state in the course of a thousand years, until its commerce, its conquests, and its control extended from Babylon to Ethiopia. Most of its domain had been built up since the 900's B. C., although artifacts attest existence of the Assyrian forebearers as early as the 1900's, and show expansion of trade to the Mediterranean by the thirteenth century B. C. After control of the highlands north and east of the Tigris River was established, the Assyrians moved westward to the sea and then southward toward Syria and

Israel. In 853 B. C., Shalmaneser III was only stopped by a combination of peoples, including Israel, at Karkar. Internal difficulties slowed expansion for a century; and it is likely that during that time, in the early 780's B. C. the Prophet Jonah performed his mission.³

In such a time of threats and overthrows, a warring king may well have heeded a "foreign oracle" such as Jonah. Then in 745 came Tiglath Pileser III and conquered Philistia, Syria, and part of northern Israel. Ahaz of Judah preserved himself by offering to become tributary in spite of the Prophet Isaiah's advice.⁴ In 721 the next Assyrian king, Sargon II, finished the conquest of Israel and removed, according to his own record, 27,290 exiles of the ten northern tribes, replacing them with a mixed populace who became the "Samaritans" of later Bible history.⁵ These ten tribes were "lost" until a latter day.⁶ Judah also felt the hand of the Assyrian when Sennacherib laid siege and took away many people to slavery and death, but Jerusalem was spared, thanks to Isaiah's inspired advice to King Hezekiah and Hezekiah's good sense in listening to the word of the Lord.⁷

During the century of her might, Assyria was challenged by unending attempts of people from Egypt to Elam to break away to freedom. Finally, after the death of Assurbanipal, the decline of power was rapid. In 614 B. C. the Medes with the Neo-Babylonians overthrew the old mother-city, Asshur, and two years later entered the fabulous capital, Nineveh. The Neo-Babylonians gained ascendancy, and in the battle of Carchemish in 605 B. C., Assyria was vanquished, Egypt quelled, and the captive peoples hoped for a new and better age.

Envisioning the overthrow of this cruel and mighty empire, whose kings in their own records boast of the captives they have maimed, the realms they have subjected and the treasures they have confiscated, Nahum tells how the doom of the mighty and the wicked is decreed, deserved, and done.

His book begins with an acrostic, with one strophe (stanza) for each of the first fifteen letters of the Hebrew alphabet, with two alterations of the sequence. The first seven strophes (verses 2-5 in English) emphasize God's power over nature and over His enemies; but the third (verse 3a) interrupts to tell of His goodness and justice. The second seven strophes emphasize His power over all enemies and evils, but again tells by contrast in

the third of the series (verse 7) of His goodness and His mercy to those who take refuge in Him. The fifteenth and final strophe (verse 10) provides a summary and a transition to the next subject to be treated: the castigation of Nineveh.

Assyria and Judah are alternately addressed in the next poem (verses 11-14); the one is to be punished and the other to be redeemed. It concludes with a hopeful verse, speaking of a peaceful age in terms that seem to herald the Messianic age when all oppressors shall have ceased.⁸

Chapter 2 of Nahum's book is a taunt-song about Nineveh, but told in terms that typify the destruction of all evil. The first few lines (verses 1-4) depict the preparation and beginning of the siege; in the next (5-7), seige is laid; the defenders flee (verse 8); and the spoils are taken (verses 9, 10). The poem ends with three verses (11-13) about the royalty of Nineveh, who are as a den of lions that are vanquished and destroyed.

The final poem (chapter 3) opens with a prelude on the evils of the oppressive city, Nineveh. Her lies, rape, and sorcery; her prey in thousands slain; her harlotry and witchcraft and the seduction of the nations all are told. Because of all this, the prophet says she shall become detestable (verses 5-7). Like all others strong but wicked, Nineveh shall fall (verses 8-11); all her defenses shall be useless when her leaders flee like locusts (verses 12-17). Her end has come; there remains for the prophet but to write the epitaph (verses 18-19):

Thy shepherds slumber, O king of Assyria,
Thy worthies are at rest;
Thy people are scattered upon the mountains,
And there is none to gather them.
There is no assuaging of thy hurt,
Thy wound is grievous;
All that hear the report of thee
Clap the hands over thee;
For upon whom hath not thy wickedness
passed continually?⁹

Nahum's message is still true: decadence ends in destruction. Although the Lord is "slow to anger," He is also "great in power, and will not at all acquit the wicked."¹⁰ His mercy shall not rob justice, but neither will justice rob His mercy. "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him."¹¹

— Ellis T. Rasmussen.

¹ *Nahum* 1:1.

² In the Hebrew strophes and rhymes; accents are not evident in our common English translation; some of the parallelism and imagery they employed are evident, as is also the pattern sometimes employed. Note this in the poem of 1:1-9.

³ Assuming that the prophet Jonah, son of Amitai of Jonah 1:1, is the same as he of I Kings 14:21-25, of the time of Jeroboam II.

⁴ See II Kings 16 and Isaiah 7.

⁵ II Kings 17:22-24 (and verses following).

⁶ *Isaiah* 5:25, 26; 11:11, 12; 43:5-7; *Jeremiah* 3:12-18; 16:14-16, and *manuscripts* of the prophets including such in later days as *Doctrine and Covenants* 133:24, 25.

⁷ II Kings 18, 19; compare *Isaiah* 36, 37.

⁸ Compare with *Isaiah* 52:7.

⁹ *Nahum* 3:11, 19, quoted from the English translation of the Holy Scriptures, 1945 edition; The Jewish Publication Society of America, Philadelphia, Pennsylvania.

¹⁰ *Nahum* 1:3.

¹¹ *Nahum* 1:7.



THE PICTURE

The well-deserved downfall of Assyria's wicked capital was welcome news to those who had been miserably oppressed. Hands clapped for joy and relief express the Prophet Nahum's feelings. Artist Eugene Spiro's conception of Nahum's vision of the doomed city and swarms of scarlet-clad soldiers looms in the background. For righteous people, this time of divine judgment and deliverance banished sorrow and brought rejoicing.

It reminds us to live so that judgments to come in our time will not find us fearful and remorseful, but rather will find us faithful and ready.

— *Virgil B. Smith.*



More Precious than Rubies

by Marie F. Felt

AS I look down the avenue where I live, I see the spires and part of the walls of the Salt Lake Temple. Now that the old buildings on the next block east of Temple Square are being taken down, I can see even more. At night as the flood-lights shine upon the spires and the building, they stand out against the evening sky even more beautiful, than before. I am awed and grateful; very grateful that I was married there.

It happened on a beautiful September day at 8 o'clock in the morning, to be exact. President McKay would be able to perform the ceremony if we could be there at that time, he said. And who would not be there if they had the honor to be married by the prophet of the Lord, who was also a very special friend?

As I knelt at the altar and looked at that fine young man who was soon to be my husband, I was deeply grateful for the honor and privilege that was mine. I would be his for this life and forever and forever, if I would live worthily.

I can well remember the beautiful talk and very wonderful advice that President McKay gave us at that time. He advised us to be unselfish; to have confidence in each other; to be forgiving, patient and understanding with each other; and to continue our courtship throughout all our lives.

It was a wonderful beginning for a very happy

life together. That morning and the days and years that followed have been filled with love and happiness that I had hardly dreamed possible. These will be mine forever, if I live the commandments of our Heavenly Father.

There was a time not long ago when, for some Saints, it was not possible to be married in one of the Latter-day Saint temples. They were too far away and the money to make the trip was very scarce. Today, however, things are different. Money is more plentiful and there are many more temples. People do not have to go as far as they once did, and with careful planning they can manage the cost.

To assist in building one of these temples is wonderful, too; and there are people who are willing to sacrifice all that they have or could get otherwise to do this. Their faith is tremendous. Brother Robert Sperry, who was a missionary in New Zealand at the time the temple was being built, tells us of some experiences that he had at that time. He said that men, women, and even children worked day and night to get the temple finished on time. One man went to bed at 2:30 a.m. and got up one hour later so that he could get breakfast ready for two missionaries who had to be at the temple to work by 4 a.m.

Wonderful things happen as people work for the Lord, Brother Sperry tells us. "One evening," he said, "I was behind a group when suddenly an old man collapsed. I carried him inside the temple and sent someone for Elder Mendenhall. The man was really in a bad way, but soon got to a stage where he could breathe. Just as Elder Mendenhall came in, an old Maori lady by the name of Millie Mapea fell in the same condition. We took them and blessed them. The next day both were on their jobs."

After the temple was built, people from New Zealand, Australia, Tonga, and Samoa came there as fast as circumstances would permit. One dear brother from Tonga said that they could wait no longer, now that the temple was practically in their

(For Course 4, lesson of October 7, "The Priesthood in the Home"; for Course 6, lesson of November 25, "Our Temples—for Sacred Service"; for Course 8, lesson of November 11, "Solomon, the Temple Builder"; for Course 14, lesson of September 2, "In His Father's House"; for Course 26, lesson of December 2, "Temple Work and Genealogical Work"; and for home use.)

own back yard (2,000 miles away). This good brother and others sold all that they had—their lands, homes, and personal belongings—to get enough money to take their families to the temple in New Zealand, there to be married for time and eternity and to have their families sealed to them. Now in Tonga, if one sells his land, he may never own land again. It is the law, and the government will not permit it. But to go to the temple, to be married and to have one's family sealed together meant more than this.

To get to New Zealand, these good people boarded a banana freighter, living and sleeping on its decks during the entire journey. But to them it was worth it.

For the people who live in The Netherlands (Holland), the closest temple is the one in Bern, Switzerland. Sister Lucy Sperry tells us that the one ambition in a Hollander's life, after he becomes a member of the Church, is to go to the temple in Switzerland.

In Holland, a vacation is one of the things that a person really looks forward to. To Latter-day Saints, a vacation means more than ever because they can go to Switzerland during that time. The temple excursion for these Saints is scheduled during the month when the most people can go.

Money for the trip to Bern is the main problem. Birthday money is saved. Things are sold. Pictures are painted and extra work is done to make this possible.

One family of four had planned for several years to go to the temple. As time drew near, they found that they had only enough money for three. They prayed and prayed that something would happen to show them how they could get the rest. Two days before they were to leave, the mission president called. He told them that money had arrived from America. It had been raised by the Dutch Choir in Salt Lake City. It was sent for the purpose of helping the Saints get to the Swiss Temple.

A crippled sister who had never had a vacation away from Holland had one desire before she died. It was to go to the temple. She knew that she did not have the money and wondered just how she would manage to get it. The mission was prepared to help those who needed help, but she did not let her need be known. She seemed to feel that somehow the way would be opened up for her. One day she received a letter from an elder whom she had befriended years before. In it was \$50. He said that he had a very strong feeling one day while at work that she needed money and wanted to go to the temple. He was sending her this money for that purpose.

In South Africa there is no temple where Saints may be married for time and all eternity. Members of the Church in that great land often long for the blessings of a temple there. Some of them look forward to the time when they can visit America or some other land where a temple is.

In this good land lived Mr. and Mrs. Abraham Peter Fourie, at Hermanus, near Cape Town.

In South Africa Sister Fourie joined the Church in 1932. As mission Primary supervisor, she tours the South African Mission, which is the largest mission in the Church, once a year. The balance of the time she assists by mail. It was several years later that Brother Fourie joined the Church.

In 1952 their fondest dream came true. They traveled 12,000 miles from Cape Town, South Africa, to Salt Lake City, Utah, USA. Here they had the privilege of going through the temple. It was a beautiful and cherished occasion.

Since that time, Brother Fourie has passed away, but Sister Fourie still resides in Hermanus and is very active with her Church duties. She looks back often on her visit to Salt Lake City and is grateful that she was able to be sealed to her husband for time and all eternity before he died.

At the time Elder Spencer W. Kimball was in Australia, he advised the people that, instead of having expensive wedding receptions, they should use that money to go to the temple in New Zealand and there be married properly by the priesthood of God for time and all eternity. Many people have done this since that time.

If you truly love, there is no other way. If you truly believe, you will find a way. God's ways and God's teachings are right. To be married in the temple is a great privilege, a blessing and an honor. It is truly more precious than rubies.

How To Present the Story

In this issue of *The Instructor* are small pictures of the temples. After the story, "More Precious than Rubies," has been told, the teacher may pass one of the small pictures to each student in the class, perhaps allowing each student to read the information which is on the back of his picture.

The pictures may be mounted on construction paper before they are given to the children, or they may be placed directly in the student's Sunday School scrapbook. Paste should be applied only to one edge of the picture so that the picture can be raised for reading and reference to the information printed on the back.

The Law of Witnesses

by Joseph Fielding Smith, Jr.

TO THE TEACHER: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on stake conference Sunday during the fourth quarter of 1962. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the Sunday School classes that will be held on stake conference Sunday so the teacher will be able to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher.

Main Concept:

Witnesses are essential to establish the truth of all things—whether it be the testimony of men, nations or scripture.

Supplementary Reading:

Joseph Fielding Smith, *Doctrines of Salvation*, Vol. I, 1954; Bookcraft, Inc., Salt Lake City, Utah; pages 203-228.

Joseph Fielding Smith, *Answers to Gospel Questions*, Vol. I, 1957; Deseret Book Company, Salt Lake City, Utah; pages 202-207.

James E. Talmage, *The Articles of Faith*, 1924; published by the Church; pages 269-272.

Book of Mormon, 2 Nephi 27; Testimonies of the three and eight witnesses.

Commentary:

Statement of Modern Christendom:

*The Commission, in 1853 reported "that no evidence from scripture was needed for a dogmatic declaration, but that tradition alone sufficed, and that even this need not be shown in an unbroken line up to the time of the apostles."*¹

Teaching of the Restored Gospel:

And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established. (Doctrine and Covenants 6:28.)

The law of witnesses is recorded in *Deuteronomy* 19:15, and again in *II Corinthians* 13:1. The Pharisees knew the law, and accused the Saviour of being without a witness. ". . . Thou bearest record of thyself; thy record is not true," they proclaimed. But Christ answered, "It is also written in your law, that the testimony of two men is true. I am

one that bear witness of myself, and the Father that sent me beareth witness of me." (*John* 8:13, 17, 18.) This is also evidence that Christ and His Father are separate Beings.

Review the law of witnesses and give evidence that Christ recognized this law. Witnesses are necessary for all things. Present the testimonies of modern-day witnesses—the general authorities for example.

All down through the ages this law has been a fixed and definite one. If we had perfect records of all ages, we would find that whenever the Lord has established a dispensation, there has been more than one witness to testify for him.. .²

Be prepared to discuss 2 Nephi, Chapter 27, and specifically the following verses:

Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.

And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as if it were from the dead.

Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good will he establish his word; and wo be unto him that rejecteth the word of God! (2 Nephi 27:12-14.)

As evidence for the fulfillment of these verses, read the testimonies of the three and the eight witnesses recorded at the front of the Book of Mormon. Point out that three were shown the plates by the power of God (a personal visit by the Angel Moroni) and that the eight witnesses ("few," or as "many as seemeth him good") were permitted to see the book to give power to the claims of Joseph Smith through the divine law of witnesses.

Christ also emphasized that there should be witnesses between nations and records as well as individuals. Read 2 Nephi 29:8, 9. It is evident from these verses that the Bible is not the only witness or source of scripture revealed by our Heavenly Father.

¹For Course 6, lesson of October 14, "The Bible—a Sacred Book," and lesson of October 21, "The Book of Mormon—the Word of the Lord"; for Course 28, lesson of September 2, "The Book of Mormon"; and of general interest.

²The New Schaff-Herzog Encyclopedia of Religious Knowledge; page 445b.

²Joseph Fielding Smith, *Doctrines of Salvation*, Vol. I; page 203.



Vitalizing the 2½-minute talk and the concert recitation

From what we see in many Sunday Schools, some superintendents are still ignoring the reasons for two parts of the worship service: The 2½-minute talk and the concert recitation. By ignoring the reasons, they fail in accomplishing what these two exercises are intended to achieve.

The 2½-Minute Talk

The 2½-minute talk is supposed to develop: (1) understanding of the class lesson; (2) ability to organize a talk; (3) experience in speaking directly to an audience; and (4) confidence in expression.

How satisfying it is to hear a boy and girl who have prepared their own talks as part of their lessons and have delivered their talks before their class! They stand before the congregation in the security of the experience they have already had before their classmates. The content of their talks has freshness and sincerity because it is of their own words. They know what they are saying and what it means.

Many superintendents are carelessly or unwittingly teaching: (1) carelessness; (2) indifference to the class lesson; (3) fear of public appearances; (4) insincerity; and (5) irreverence. They do this by assigning the responsibility of the 2½-minute talks in the worship service to class teachers and then doing nothing further. The teachers, in turn, make assignments the week before the talks are to be given in the worship service. Children get their parents to find or write talks for them and they read this material the next Sunday before the assembly, stumbling over large words which they do not understand, using phrases and illustrations strange to them, and generally making a miserable presentation to the discomfort of a restless congregation. The implication is that the talks are their own, yet they know the talks were written by others. This is not good moral teaching.

All members of superintendencies have a responsibility in this matter in each of the Senior Sunday School classes which they are supervising (except the adult classes). Every Sunday they should check to see whether, in the classes they are visiting, 2½-minute talks are practiced in the class by the class members. If this is not being done, it should be

discussed with the teachers to improve their point of view. The whole attitude of the teachers toward the 2½-minute talks can be changed in weeks by an active superintendency. Remember, the 2½-minute talk is intended primarily for the classroom and secondarily for the worship service. The opportunity for giving talks can be multiplied many-fold by using the classes as the training ground for the worship service performance.

Except in those few Sunday Schools in which there are practically no youth or children, the 2½-minute talks should be given only by members of classes studying Courses 6 to 19. The exercise is not intended for adults, who generally have difficulty limiting their remarks to 2½-minutes.

The Concert Recitation

The purpose of the concert recitation is the memorization of scriptures in preparation for missionary work. To permit a class to stand up in the worship service on fast day and read the concert recitation is an admission of failure—both on the part of the teacher and the superintendent.

The scriptures are chosen as part of the general missionary plan to teach the children to absorb passages which they can recall when they will need them most. Five minutes should be spent in concert recitation in each class session for two months prior to the demonstration in the worship service for the recitation and learning of these scriptures. The rising and reciting in the worship service on fast day is the demonstration that the memorization has been completed. No class should ever be permitted to read these scriptures in the worship service. There should be a showing of success in learning the scriptural passage, not an illustration of concert reading. The accompanying 2½-minute talk, like the ordinary talk, should have been given first in the classroom.

The superintendent who has the jurisdiction over the class to which the concert recitation is assigned for a given month should, two months before that concert recitation is to be given, work with the teacher and follow through to see that the class under that teacher is practicing those concert recitations.

—*Superintendent David Lawrence McKay.*

A new 26-week teacher-training course will begin September 30. The chief reason for beginning the course September 30 is to take advantage of the public school teachers who are professionally trained in teaching and in teacher-training procedures.

Upon recommendation of the Sunday School superintendent and other auxiliary and priesthood offi-

cers, the bishop calls these recommended prospective teachers to take the teacher-training class.

The teacher-training class is given during the time of the worship service, but it may begin 15 minutes before Sunday School to give more time for the class.

—*General Superintendent
George R. Hill.*

Sacrament in Sunday School

ORIGIN OF THE SACRAMENT IN THE SUNDAY SCHOOL

The following is taken from a "Circular of the First Presidency of the Church of Jesus Christ of Latter-day Saints" issued July 11, 1877, and signed by Pres. Brigham Young and his counselors, John W. Young and Daniel H. Wells:

"In order that children may have the opportunity to partake of the sacrament, and be taught the value and importance of that ordinance, we desire the bishops and their counselors in the various wards to administer the sacrament every Sunday morning in the Sunday Schools."

Memorized Recitations

for Sept. 30, 1962

To be memorized by students in Courses 10 and 18 during August and September, and recited in the worship service September 30 (taken from *A Uniform System for Teaching Investigators*).

COURSE 10:

(This scripture applies to knowledge of the Holy Ghost.)

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

—*John 14:26.*

COURSE 18:

(This scripture applies to priesthood and Church government.)

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

—*Isaiah 29:13, 14.*

AWARD OF EXCELLENCE

The Instructor magazine received top awards in two categories and honorable mention awards in three others at the annual awards banquet of the Intermountain Association of Industrial Editors, May 17, 1962.

The Award of Excellence for "Best Art Work for 1962" and the "First Place Award" for over-all general excellence as a magazine were presented to *The Instructor*, and its editor received a plaque for best editing in the issues examined. Honorable mention certificates were awarded for excellence in layout, lithography, and letterpress printing for 1962. Duplicate awards were presented to the Wheelwright Lithographing Company, the Deseret News Publishing Company, Sherman T. Martin, and Boyd O. Hatch.

Over twenty-five publications from the Intermountain Area were examined and judged in this competition.

COMING EVENTS

*Sept. 16, 1962
Sunday School
Budget Fund Sunday*

• • •

*Sept. 30, 1962
Suggested Date to Begin
Teacher-training Classes*

• • •

*Oct. 5, 6, and 7, 1962
Semi-annual
General Conference*

• • •

*Oct. 7, 1962
Semi-annual
Sunday School Conference*

The Thoughtful Soul to Solitude Retires¹

by Kenneth S. Bennion

A WISE woman who carried far more than her share of burdens once said, "I could not have lived these many years if I had not learned to take a little vacation every day. It might have been while I walked to my Primary class or while I fed the chickens. Sometimes it was for five minutes while I watched the colors of the sunset. I never had a real vacation—but no day passed without my finding time to pause and gather strength to meet my problems and do my work."

Great leaders in all ages have thus retired for periods of communion with the Infinite, seeking wisdom, strength, or guidance that they might thereafter move forward more surely. Adam and Eve walked in the garden and talked with God face to face. Even when they were driven from the garden, they were still able to communicate with Him.

Isaac, son of Abraham, ". . . went out to meditate in the field at the eventide: . . ." (*Genesis 24:63*)

David, as a shepherd lad, spent his days and nights in the fields; and the psalms he later wrote reflect the guidance and wisdom he there obtained. In the eighth Psalm, he sang:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of

(For Course 26, lesson of October 28, "Meditation on Spiritual Things"; and for Course 18, lesson of November 25, "Worship.")
"Omar Khayyam.

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he would sit and look over the great world spread out before him.

From such a journey he would return to his home, his community, and the tasks ahead, renewed in mind and body, with a better understanding of God and His ways, with more patience, and a clearer view of life and its meaning.

We remember that the little factory girl, Pippa, on her one holiday of the whole year, rose early and hurried out to enjoy to the full her little excursion. Filled with the joy of this rare occasion, she sang:

*The Year's at the spring,
And day's at the morn:
Morning's at seven;
The hill-side's dew pearléd:
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world!*
—Robert Browning.

Of course, we cannot all go into the fields or the mountains, for we live in teeming cities. But we can still enjoy our moments of solitude.

A college student, far from her home in the desert, missed her opportunities for solitude. She wrote, in an English theme, "I long to stand again in the evening, listening to the desert be still."

And remembering those early years, she found strength to meet and master problems that would otherwise have proved far too great for her to bear.

There are those among us who seem frightened to be alone with God or with their own thoughts. They will wait an hour for someone—anyone—going their way, rather than walk alone. They turn up the radio or the television rather than be quiet and think.

It was Henry Ford who once said that people will go to almost any pains rather than think. We seem to be afraid of our own thoughts. But these thoughts are not to be feared; rather, to be sought after. For sometimes, when troubles come or when plans are to be made, we are amazed to find, in our moments of inner communication, the very answers that point the way, that give strength we need.

Sometimes when we pray most earnestly, we fail to find the answer. It may be that the "still, small voice" is for our ears alone, not for the noisy crowd. Perhaps the rush of traffic or the blare of music is so loud we fail to hear the "voice."

God does not answer our prayers over the public address system. Rather, a quiet thought comes into the heart. But when it finds no response, it quickly passes and is gone. The assurance we need, the course of action, the thought that will help us reach the heart of one who needs our guidance—all these things come best in moments of quiet solitude—along the street, in the park, at the window when we look at the mountains, or when we pause to watch the moon come sailing from behind a dark storm cloud.

Jesus said, ". . . lo, I am with you alway, . . ." (Matthew 28:20.) We can find Him, of course, in our meetings, our classes, our music, and our books. But sometimes we find Him best when we are alone.

"I Know That My Redeemer Lives"

Senior Sunday School Hymn for the Month of October



"I Know that My Redeemer Lives," author, Samuel Medley; composer, Lewis D. Edwards; *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 95.

This hymn sings in lyric verses concerning the miracle of revelation which is ever-present in the lives of faithful Latter-day Saints. It is only through the Holy Spirit that anyone can ever know of the truth of the Gospel or of the divinity of Jesus the Christ.

There are people who think that they can reason and argue their way into the truths of the everlasting Gospel, but Jesus did not say so. In fact He said the reverse. (See *John* 8:31, 32.)

If it were reason alone which gave us a testimony, then perhaps only the philosophers could ever know of the truth of the Gospel. But again, the reverse is true, because it is revelation from God which tells His faithful souls of the truth. The Book of Mormon says likewise: "And God shall show unto you, that that which I have written is true." (*Moroni* 10:29.) Also: ". . . he will manifest the truth of it unto you, by the power of the Holy Ghost." (*Moroni* 10:4.)

So let us sing with joy and thanksgiving for the truth of these matters, and also for the marvel of the testimonies which are in our hearts through our

faithfulness. This is what this hymn is about; and our choristers will do well to be good guides, to guide us into these eternal and precious truths when we practice singing the hymns. We do not need to practice the music, the melody, nor the rhythm, because it appears that everyone of us knows these well. But we need to practice the focusing of our minds and hearts on the great message of this hymn.

To the Chorister and Organist:

Two technical matters: 1. Observe the metronome *tempo* which is recommended. It is not nearly so fast as we are often driven to sing it. No metronome is needed. Any watch with a second hand will do. There is one beat per second. This *tempo* can vary a little if you wish, but should certainly not be faster than 70 beats per minute. So contain yourselves, you drivers of speed, and learn to direct this hymn not as a recreational song, but as a devotional hymn, bearing solemn testimony concerning the knowledge in our hearts of the living reality of our Redeemer. 2. The range of the melody is an easy one, being one octave between the two D's. We recommend that we all sing the *melody* throughout, so that we may be united in tune, faith, hope, and doctrine.

—Alexander Schreiner.

Is Your Chorister on Time?

In musical terms we should ask: "Is your chorister on *tempo*?" This means the same thing, but uses the technical musical word in the usual Italian. If the chorister is not on time, then he is either too fast or too slow.

Would you like to be "on *tempo*?" According to my observations, about one-third of our choristers have trained themselves to choose good *tempos*, another third of them drive our singers to distraction by leading in too fast a *tempo*, and the final third of them are too slow altogether.

It seems that some choristers feel that the excellence of their conducting depends upon the fastest speed to which they can drive their people to sing. They also feel, erroneously, that the excellence or vigor of congregational singing is measured by fast speed. There are people of good taste who are complaining of being driven beyond endurance by

some choristers. It is time now that our choristers learn a new game in music. Take the metronome (either in the home or in preparation meeting) and a hymnbook. Observe the metronome marking in your practice.

*Tempo*s do vary for various hymns. They may also have some latitude, but not as much as some choristers take. What is the best *tempo*? It is that *tempo* which is so natural to the music that no one will be aware of it at all. It will not distract from the contemplation of the hymn message.

Richard Wagner, in his famous and classic book *On Conducting* says that there is nothing more important for a conductor to do than to choose the exact and most appropriate *tempo*s. The Greek philosophers extolled the "golden mean."

A dear friend of mine has three children. The oldest and youngest are girls, and the one in the

middle is a boy. He says facetiously: "I have two extreme girls and one mean boy." The important point our choristers should remember is that they should all be "mean" (middle) *tempo* indicators.

By that we wish to recommend earnestly that they choose the "golden medium" in their *tempos* so they will be "on time."

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of October

"Father Up Above," author, Mabel Jones Gabbott; composer, Gladys E. Seely; *The Children Sing*, No. 40.

Adults often forget that children have a limited background. If we would have them possess certain qualities when they are grown, then we must teach them to be that way when they are young.

If we would have children be prayerful, we must teach them to pray from their earliest years. We must help them realize that a prayer can be given at any time and in any place. They must be taught that a prayer can be spoken aloud or breathed so quietly that only our Father in heaven can hear.

This hymn is a prayer that we sing. The sweet simplicity of its words and melody will appeal to all. Because it is brief, we will have ample time each Sunday to include a review of the hymns we have learned the past few months. Children need to review hymns frequently or the imprint of their messages soon grows dim.

To the Chorister:

This hymn should be taught using the whole-song method. After the chorister has sung it to the children several times, she should invite the children to help. The voices begin on the fourth count, so the preparatory or cue beat is given on the third count. As indicated at the beginning, this hymn should be sung very simply and very quietly.

Besides knowing when to begin singing, children must also know

when to stop. To indicate this we should give a cut-off signal. This is done by raising the hand up and then bringing it straight down. The up movement helps them know beforehand what you intend to have them do and tells them to be ready. The down movement tells them to stop.

To the Organist:

Choristers are instructed that every song they introduce to the children should teach the Gospel. If a song fails to do this, then there is no place for it in the worship service. Organists are urged to be just as careful in their selection of instrumental music. The prelude and postlude music for the sacrament gem has been written especially for that purpose. So

this is the music we should use at that time. The prelude and postlude are found each month in *The Instructor*.

Most of the selections in the recommended list of books for organists to use in the worship service are appropriate as preludes or postludes. The postlude should create a quiet, peaceful mood as children leave the chapel. Music that is played while everyone goes to classes should create the same feeling. Because children are so responsive to music, any selection that sounds at all like a march should be avoided. The importance of choosing music that is appropriate to the occasion cannot be over-emphasized.

—Edith Nash.

October Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."¹

¹John 17:3.

FOR JUNIOR SUNDAY SCHOOL

Jesus said,
". . . My house is the house of prayer: . . ."²

²Luke 19:46.

Organ Music To Accompany October Sacrament Gems

Slowly

We Are Making Records

by Camille W. Halliday

"What is a record?" asked Sunday School teacher Susan Hall.

"I think it's one of those flat things that goes 'round and 'round, and makes music," proffered Bill.

"Yes, that's one kind of record," said Sister Hall. "But today we are going to learn about many other kinds of records, some that each one of us make ourselves."

Twelve pairs of eyes gazed in rapt anticipation, as Sister Hall went on to explain the various ways they make records.

The word "record" has different meanings to children. To a farmer's family it might mean a list of the amount of milk old Bossy gave during a particular year. To an athlete's family it could mean a sports achievement of one of its members. To a family interested in and doing genealogical research it would mean a written statement of the names of their progenitors and the date and place where their temple ordinance work was done. To many families it is a history of births, deaths and marriages inscribed by father in the big family Bible.

But regardless of a family's avocation, all children need to know early in life that they themselves make records, beginning when they are born.

We Make Records at Home and School

Mothers delight in keeping a baby book of their children's first year of life. Many follow this with a scrapbook record, including pictures and outstanding events in the lives of their children.

Boys and girls keep a day-by-day diary record of incidents in their lives. Our brothers and sisters out in the mission fields keep diary records of the happenings and conversions in their missionary work.

Schoolteachers keep a record of children's attendance and scholastic achievements during the year. Many keep health records including height and weight measurements.

We Make Records at Church

When father and mother take baby to the fast and testimony meeting to be blessed and named, the bishop sees that the child's name and blessing data is recorded on the ward membership roll. The ward statistical clerk gives the parents a Certificate of Blessing and Naming, and he sends a duplicate copy to the Church Historian's Office in Salt Lake

City. Here it is processed and filed in the general Church records.

When children reach 8 years of age, they are baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. The parents receive a Certificate of Baptism and Confirmation. This information is recorded in the ward record book with a duplicate copy sent to the Church Historian's Office in Salt Lake City, where it is put on cards and filed in the Church records.

It is important that children know that the bishop's record book is kept in duplicate; and, when the book is filled, the original copy is sent to the office of the Presiding Bishopric in Salt Lake City, where it is stored.

Tithing Receipts Are Records

Although children as a rule are not wage earners, sometimes they do have an "increase" which comes from allowances, gifts, and pay for doing odd jobs. This money should be tithed.

A certain family decided that its children should be on the tithing records. They were taught the principle of tithing both by example and precept. When each child turned 5 years of age, he was given a dollar for his birthday, along with other gifts. His parents took him to the bishop, where he paid his dime tithing and received a receipt. This was taken home by the child and pasted in his book of remembrance.

From then on he became a tithe payer. He got in the habit, and it became part of him. When he became a man, he did not depart from his childhood teachings, because he had been so well trained as a child.

From about 5 to 7 years of age, a child's name is of very great importance to him. Even before children are able to read, they delight in seeing their name in print. This makes a tithing receipt with their own name on it very special to them.

Inform children that their name and record as a tithe payer is sent to the Presiding Bishopric's Office in Salt Lake City, and the amount paid plus their name is recorded on the general Church record. Also, that the record states whether they are a full or part tithe payer, as this is ascertained by their bishop once a year at tithing settlement.

I know a Junior Sunday School teacher who, when she teaches the children in her class about tithing, not only urges them to pay it, but makes it a project to go along with her class members to the bishop's office to pay their tithing.

Yes, we all make records throughout our lives.

(For Course 4, lesson of October 14, "We Make Records"; and for all Junior Sunday School children.)



▲ Children will develop a habit of tithe paying if they are led to the bishop when they are young to pay on what they receive as allowances or gifts.

A child's name is very important to him, and even before he can read he receives special delight in seeing his name printed on his tithing receipt. ▼

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\$.10	\$	\$	\$	\$	\$	\$	\$.10

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 DATE AUGUST 5, 1962 RECEIPT No. 67- 84602

FIRST	WARD	PARK	STAKE
<u>CYNTHIA</u>			
NAME	MIDDLE INITIAL	SELIN	LAST NAME
<u>FIRST</u>			

TITHES IN KIND DESCRIBE IN WEIGHT & NUMBER

OTHER DONATIONS IN KIND DESCRIBE & SPECIFY ACT.
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BISHOP Harold J. Harkness
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The Holy Spirit of Promise

TWENTY-THIRD IN A SERIES ON GOSPEL TEACHING IN THE HOME

BY REED H. BRADFORD

AT one time, a man who is not a member of the Church stayed for three months in a home where everyone belonged to the Church of Jesus Christ of Latter-day Saints. After he left, he wrote a letter in which he tried to analyze the spirit he had found in this home. He said:

I could not define it exactly—the thing I felt about this home. But I could feel it, and it warmed my soul. It was the manner in which everyone addressed everyone else. There was no shouting—not even a raising of the voice. Sure, there were disagreements, but I can still remember the reasonable way in which these disagreements were talked out. I somehow knew that it would have been very painful to all if someone had spoken sharply because, you see, they loved each other. And how can you harm someone you love?

I always say that you can tell about a home by observing the apparent "little" everyday events. In this home every event was important. To them EACH day was the most important day in eternity.

I can still see the scene when we all kneeled down to pray. You know how some people pray; it gets to be more or less a matter of form and has something of the mechanical in it—something you do because it is your duty. But not here. They all joined hands as they prayed, and it seemed to me as if angels were talking to each other. Such sentiments of thankfulness, such pleas for wisdom, such feelings of divinity!

I suppose you could say there was a distinctive kind of spirit in this home. Yes, I am sure there was. It was the spirit of kindness, patience, beauty, and love itself. The thought occurred to me as I left that to these people, heaven itself would not be strange when they went there, because they had a corner of it right here on earth.

I, too, have had special occasion to observe the spirit in a Latter-day Saint home—the home in which I was reared.

It was a beautiful day in May, and I was far away from home in a foreign land when I received a telegram. "Your mother has suffered a severe heart attack," it said, "and it seems she will not live long. She wants to see you before she goes." I gathered my things together as soon as I could and found the fastest transportation home.

It was a terrible shock to learn that my mother, still relatively young, was leaving us. As I sat on the plane, my mind went back to consider the many things our home had meant to me. I saw my broth-

ers and sisters and the companionship they had given me. Even in our arguments, I sensed a certain sensitive spirit that always reminded us that there were certain things we did not say and did not do. I was sad in a way when each of them married and left because it diminished the opportunity I had for that intimate companionship.

I saw my mother and father and how they had achieved a remarkable relationship one to another. There was a certain spirit about their relationship. I knew they disagreed on certain things, but they never did it openly in front of us. They had a kind way of treating each other. They were concerned for each other in a genuine way. They understood the real meaning of the second commandment.

As I walked into our house, my father was sitting by my mother. I had made it in time. She was still living, and it was a joyous reunion. The next days were anxious ones, but there was the occasion in which my mother and father and I were together, and I said to them: "Why have you been so happy in your marriage?"

After some reflection, my father answered first. "Son," he said, "when we went through the temple, the brother who married us said, after many other things, 'and I hope you will be worthy to have your marriage sealed by the Holy Spirit of Promise.' I asked him what this meant," said my father, "and he replied that it meant to live in a way in which the Holy Ghost could have a real influence in one's life. This set us both to thinking. I will only answer for myself with regard to how it affected my own behavior and let your mother tell you how it affected hers. In the first place, I knew that our Heavenly Father and the Saviour and the Holy Ghost love everyone who comes into the world. They want them to know the same joy they themselves have known. I, therefore, looked upon their teachings as a way of maximizing my joy both now and in the life to come."

Specifically, I realized that as a holder of the priesthood, I have the responsibility to preside in our home; but this means that I should treat everyone as a human being and as a child of our Heavenly Father and do everything I can to help each person achieve the ends which his Heavenly Father has in mind for him. I soon became sensitive to the influence of the Holy Ghost. I found that quarreling, raising one's voice in unrighteous anger and similar

(For Course 4 teachers, lesson of October 7, "The Priesthood in the Home"; for Course 25, lessons of November 11 and 18, "A Good Home for Youth"; and for home use.)

things were not in conformity with this Spirit. I did find that a righteous concern for your mother and her needs was in conformity with that Spirit."

At this point, my father got out the Doctrine and Covenants and read the fourth section. "This section, son," he said, "talks about kindness, temperance, love, and similar things."

"I second everything your father has told you," said my mother. "As a result of our efforts, imperfect though they were, there developed a certain spirit in our home. Maybe I could put it this way; we twain had become one unit. Your father and I are not identical personalities. Maybe you could say that we are like two vines which wind around each other, but retain their separate identity. We have tried to complement each other. We have been sensitive to each other's needs, hopes, and aspirations. We have not thought of it as 'my' marriage, but rather as 'our' marriage. There has been a Holy Spirit of Promise in our relationship.

"When I was first struck with this attack, I wanted desperately to live because I wanted to be with your father and you children and my other friends; but now there has come a quiet peace to me. I cannot explain it. I feel I will be leaving soon. I know the separation will be difficult; but within the deepest resources of my soul, there is, if you will permit the explanation, a divine confidence that our unity, your father's and mine and ours with you children, will be an eternal thing. I want you to know one final thing. My greatest goal concerning you children was to teach you, both by my actions and my words, a way of living that would maximize your joy in the way our Heavenly Father understands joy."

Two days later, while my mother was lying on the couch and my sister was playing a lovely Grieg composition, we heard my mother speak. We rushed to her side just in time to see her slip away. As we looked into her face, we saw a calm radiance there. I was glad then that she and my father had been sealed by the Holy Spirit of Promise, and that that same Spirit held a real promise to all of us children —the promise that if we ourselves lived "His teaching" we would find in our own marriages the same joy that our parents had found. And it was a promise that some day, somewhere, we would associate with them in a kingdom where

... *The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.* (Revelation 21:3, 4)

That night I thanked the Lord that I had such a mother, and I thanked Him for the confidence and faith which had come into my own soul. I knew for the first time what my mother had been talking about, and I resolved that I would try to achieve a marriage that would be sealed by that same Spirit.



SUGGESTED
AGENDA FOR
HOME
EVENING

Prayer.

Hymn: "You Can Make the Pathway Bright," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 208.

Discussion: What each family member learned in his last Sunday School class, and how he will apply it in his life.

Musical Number.

Lesson: "The Holy Spirit of Promise."

Parents can be most helpful to their children by indicating the joy that is associated with the kind of marriage advocated by our Heavenly Father. It is an opportunity for eternal joy of the most intensive, extensive, and permanent kind. If parents are successful in opening up the minds and souls of their children to these opportunities for joy, then they will be motivated to want to achieve this kind of marriage. The following things should be stressed:

1. Just as it is not sufficient merely to be baptized and have hands laid upon one for the gift of the Holy Ghost in order to earn the influence of the Holy Ghost, so also is it insufficient simply to be married in the temple by the proper authority to have one's marriage sealed by the Holy Spirit of Promise. The influence of the Holy Ghost is only manifested when members of the Church live the teachings of the Saviour with integrity.

2. There are, of course, certain sacred things about temple marriage that cannot be discussed. Nevertheless, there are some general things that can be analyzed. Parents should give some preparation to their children for the experience they will have in the temple.

3. When one has understood the kind of life that a true Christian married in the temple should live, he makes that clear through his behavior. A husband and wife do work together as a team. They do treat each other with understanding, kindness, and respect. Children sense this kind of spirit because they themselves are treated the same way.

4. Perhaps all members of the family could list the things that they do which are in harmony with this kind of Spirit. They could also make a list of the things they do that they think are not in harmony with it. To reduce the latter items, perhaps they could take up a project in which one by one they would eliminate them. For example, maybe there is undue quarreling in the home. For a period of weeks, the family members would list the number of times that they actually quarreled. In time, they might find new ways of discussing their problems that would not do violence to this Spirit.

Hymn: "Little Things," *The Children Sing*, No. 92. Activity: Children show each temple picture from the center spread of this issue, and read aloud the information on the back of each picture.

Hymn: "There is Beauty All Around," *Hymns*, No. 169.

Prayer.



EDITOR'S NOTE: The new Jewish nation in Palestine is called "Israel," although it is descended primarily from one of the Israelite tribes—Judah. Latter-day Saints are also fulfilling prophecies as children of Israel.

IN Israel, the pages of the past come to life before your eyes with the same distinct, dynamic sound as her actual and vibrant present.

And the rhythm of Israel's present—of her up-to-date and modern life—is as exciting as the echoes of her epic past. Everywhere you turn, new hotels, new roads, new beaches, new cities spring up before you.

And everywhere there is a spirit of enthusiasm. Whether the Israeli operates a crane or sits at an outdoor cafe—whether he turns a lathe or listens to a concert—whether he lays a pipe or lies on the beach—he does it with complete wholeheartedness, and no airs.

In Israel, a modern tempo and the biblical past contrast, live side by side, and intimately intertwine. The same vast variation and fusion prevails among her people, for they come from more than seventy countries of the east and west. Their customs are different; their costumes are different; even their mode of eating and walking is different. But they have one thing in common: a love of liberty.

Here are slender, graceful Yemenites, wearing jewelled hoods and beautifully embroidered pantalo-

(For Course 12, lessons of October 7 and 14, "The Most Famous Book"; for Course 6, lesson of October 14, "The Bible—a Sacred Book"; and for Course 28, lesson of August 12, "The Holy Bible.")

¹Distributed by the Israel Government Tourist Office, New York City, N. Y.

The Many Faces of Israel

by Lillian Baral¹

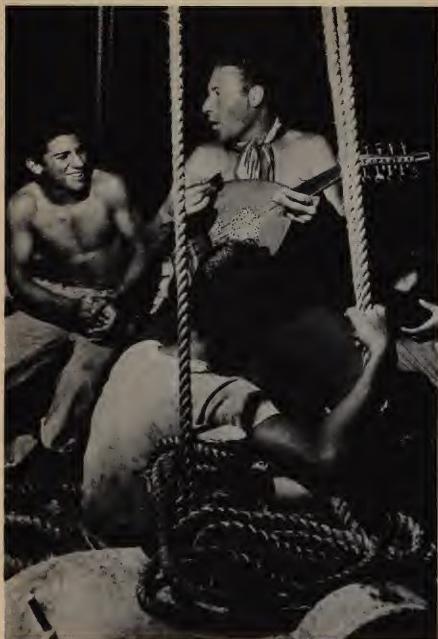
loons; expansive Bokharians in gaily-patterned floral robes; Kurdish who seem to have walked out of a Persian painting; North Africans, Romanians, Poles, Germans, Russians, Arabs, Druze, Canadians, Americans, native-born "Sabras"—Israelis all. Some may walk with a lilt, some with a bit of a stoop, but after a while they all take on the gait of freedom—an erectness, a free throw of the head, a self-assured step.

While you see all types of people and costumes in Tel Aviv and Haifa and hear every language including English, you think that you have walked into the very pages of the Bible when you visit Jerusalem, Nazareth, or Acre.

Jerusalem is enveloped by a quiet, worshipful dignity, particularly on Friday and Saturday. Men with long earlocks, dressed in their best satin robes and fur-trimmed hats (12 fur tails make up the trimming to symbolize the 12 tribes of Israel) slowly walk with their sons and grandsons to the different synagogues. Varied tunes of worship resound throughout the Holy City. Here you feel the presence of patriarchs and prophets, holy men and kings.

In the Galilee, the Bible comes to life in a different way. Alongside new tractors, you suddenly come upon the old-fashioned method of threshing grain. A donkey goes round and round in circles, pulling a solid slab of wood which separates the grain from the chaff. In the distance, a shepherd plays a tune to the grazing sheep. The whole pastoral scene seems "to belong," blending as it does into the mauve landscape of Nazareth or the beautiful Sea of Galilee.

In Nazareth, you feel the Bible not only through the 24 churches and their resounding bells, but in the way of life. Veiled and barefoot women with long-flowing robes carry clay pitchers on their heads as in the days of 2,000 years ago. They stop to gossip at Mary's Well, or to buy some spices at one of the tiny stalls that line the narrow, winding, cobbled streets of the city. Donkeys, camels, and chickens walk along the streets and courtyards as freely as do men, women and children. Past Nazareth, you come to Cana, Capernaum, Mount of the



At Acre, Israeli fishermen relax in the evening, singing folk songs and strumming the mandolin. These are hard-working and hard-playing people.

Sermon, Sea of Galilee, and other landmarks where events of the New Testament took place.

In the crusader town of Acre, there is a different mood. As in Nazareth, baggy, middle-eastern pants and turban-like headgear called "kefiyah" prevail. But in Acre, you find men sitting at cafes, playing a game of checkers called "sheshbesh," while boys hustle across the streets shouting "sabra, sabra," name of the juicy cactus fruit.

The sabra fruit is a favorite among all Israelis. As a matter of fact, new food habits reflect the fusion of the different cultures here. While you find all kinds of restaurants—from the Viennese to the Chinese—it is the "felafel" and "glida" stands to which all Israelis flock, regardless of their country of origin. "Felafel" is a highly spiced mixture of small peppers and pickled cucumbers served between the halves of a leaf-thin, round bread called "pitta." It has become the "hot dog" of Israel. And you may have guessed it—ice cream, called "glida" or "eski-mo," has become another "national dish."

The felafel and glida stands and outdoor cafes



Israeli girls dress in Biblical costumes and join in folk dancing on Israel's Independence Day. The dancing and singing continues through the night.

are particularly prevalent in Tel Aviv and Haifa, two cities that have the beat of the twentieth century. Both cities lie along Israel's 110-mile Mediterranean coast line. Only sand and dunes 50 years ago, Tel Aviv today is the home of the International Airport of Lod, of the Israel Philharmonic, of many theaters, dance troupes, museums, beautiful shops. And while the music pouring from the outdoor cafes gives the city a flavor of Paris or Rome, the movie marquees, neon lights and general tempo of the city remind you of New York.

Haifa, rising like a wedding cake from the Mediterranean shore, is recognized as one of the most beautiful cities in the world. It has luxurious hotels and gardens, excellent beaches and shops, breathtaking views, and is the springboard for a tour of the Galilee.

From Haifa you may go back to Tel Aviv and then on to the Dead Sea, lowest spot on earth. Surrounded by fields of salt, you think that you have just missed the destruction of Sodom and Gomorrah and are now witnessing the birth of a new day.

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1962

COURSE OF STUDY—1962	Course No. 1: A Gospel of Love	Course No. 2: Growing in the Gospel Part I	Course No. 4: Living Our Religion Part I	Course No. 6: What It Means to Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1962	Nursery 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson OCTOBER 7	Pets Need Us to Be Kind to Them (40)	We Do Better When We Keep Trying (40)	The Priesthood in the Home (40)	Other Missions—South Africa, Asia (36)	Saul, the Nation Builder (38)	In Gethsemane (38)
OCTOBER 14	Neighbors Should Be Kind to Each Other (41)	Respecting Rights and Belongings of Others Makes People Happy (41)	We Make Records (41)	The Bible—a Sacred Book (37)	Saul, the Rejected King (39)	A Night of Persecution (39)
OCTOBER 21	We Are Learning to Be Kind Everywhere (42)	We All Want to Be Happy (42)	Pioneers Made Records (42)	The Book of Mormon — the Word of the Lord (38)	David, the Young Champion (40)	On Calvary (40)
OCTOBER 28	People Are Kind to Us at Sunday School (43)	Jesus Helps Us to Be Happy (43)	The Bible Is a Record (43)	Other Sacred Books to Guide Us (39)	David in the Wilderness of Judea (41)	The Resurrection (41)
NOVEMBER 4	When I Came to Live with My Family (44)	Helping Others Makes Everybody Happy (44)	A Book of Laws Is Found (44)	Review	A Shepherd Who Became a King (42)	Final Visit to Galilee (42)
NOVEMBER 11	My Parents Are Happy! I Came to Live with Them (45)	We Have Many Blessings (45)	Jesus Told Stories (45)	Our Parents (40)	Solomon, the Temple Builder (43)	"Feed My Sheep" (43)
NOVEMBER 18	I Came to Live in a Family (46)	Blessings Come through Work (46)	Letters in the Bible (46)	Our Ward and Stake Leaders (41)	Review of Units Four and Five (44)	Darkness and Destruction (44)
NOVEMBER 25	There Is Love in My Family for Me (47)	Thanksgiving, a Special "Thank You" Day (47)	The Book of Mormon Is a Record (47)	Our Temples—for Sacred Service (42)	Rehoboam, the Foolish (45)	Among the Nephites (45)
DECEMBER 2	My Birthday Is a Special Day (48)	We Express Gratitude for Our Blessings (48)	The Book of Mormon Is a Record (Continued) (48)	Our Temples—Aids to Right Living (43)	Jeroboam, the Deceitful (46)	End of the Mission (46)
DECEMBER 9	Mother and Daddy Have Birthdays (49)	Jesus Showed Us How to Love One Another (49)	The Pearl of Great Price Is a Record (49)	Our Church Welfare Program (44)	Review	"I Am with You Alway" (47)
DECEMBER 16	When Jesus Came Here to Live (50)	Love Makes Us Want to Share (50)	The Pearl of Great Price Is a Record (Continued) (50)	Our Missionaries (45)	Israel and Idol Worship (47)	Looking toward the Future (48)
DECEMBER 23	Jesus Grew to Be a Little Boy (51)	Our Heavenly Father Loves Us (51)	The Doctrine and Covenants (51)	Christmas Lesson	Christmas Lesson	Christmas Lesson
DECEMBER 30	Jesus Taught Us to Love (52)	We Show Our Love When We Are Kind (52)	Teachings from the Doctrine and Covenants (52)	The Sacrament (46)	Final Review (48)	Review

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1962

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 18: Christ's Ideals for Living	Course No. 20: Family Exaltation	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth	Course No. 26: The Good Life	Course No. 28: The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
The Most Famous Book (34)	They Crucified Him (38)	Equality (35)	Church and Parish Registers (38)	A Personal Supply of Teaching Materials (2)	Ordinances and Sacred Services (40)	The Sacrament (35)	The Gathering of Israel (36)
The Most Famous Book (Continued) (34)	"Him, Whom They Pierced" (39)	Freedom (36)	Legal Documents (39)	Gospel Principles Are Vital Truths (3)	Ordinances and Sacred Services (Continued) (41)	Repentance (36)	Zion (37)
Biblical Prophets Foretell Zion (35)	"He Is Risen" (40)	Loyalty (37)	Films of Original Records (40)	Obedience to the Gospel Is Learned (4)	Economic Aspects of God's Work (42)	Baptism and Confirmation (37)	Christ's Reign on Earth (38)
Review	Some Appear- ances of the Risen Lord (41)	Tolerance (38)	Searching in Scotland (41)	Teaching Must Match Learning (5)	Economic Aspects of God's Work (Continued) (43)	Meditation on Spiritual Things (38)	The Millennium: Renewal of the Earth (39)
Blessing of Joseph in America (36)	The Final Promise (42)	Progress (39)	Fathers and Mothers of Freedom (42)	The Place of Memorizing in Learning (6)	A Body Worthy of Its Destiny (44)	Prayer (39)	The Resurrection (40)
Nephi Views Our Day (37)	Peter's Leadership (43)	Forgiveness (40)	Writing a Genealogy (43)	Match Lesson Contents to Readiness of Learners (7)	A Good Home for Youth (45)	Blessings (40)	Review
A Gentle Crosses Many Waters (38)	The Church Grows (44)	Trust (41)	A Glorious Family Ideal (44)	A Good Lesson Presents One Concept (8)	A Good Home for Youth (Continued) (46)	Fasting and Testimony Bearing (41)	Religious Liberty and Tolerance (41)
The Conquest of Mexico (39)	Peter's Vision (45)	Worship (42)	Blessings of Abraham (45)	Teaching about Religious Behavior (9)	Working for Better Schools (47)	Review	Submission to Secular Authority (42)
Englishmen in Search of Freedom (40)	Paul among the Gentiles (46)	Steadfastness (43)	Children after Resurrection (46)	Teaching about Persons (10)	Better Communities for LDS Youth (48)	Temple Work and Genealogical Work (42)	Practical Religion (43)
Freedom Won (41)	"Unto Caesar Shalt Thou Go" (47)	Sacrifice (44)	Eternal Chain of Families (47)	Teaching about Inner Feelings of People (11)	Preparing Those Who Will Live afar (49)	Teaching (43)	Practical Religion (Continued) (44)
Freedom Guaranteed (42)	The Message of the Epistles (48)	Eternal Life (45)	Celestial Family Exaltation (48)	Teaching about Objects and Substances (12)	The Prevention of Inactivity (50)	Preaching (44)	Practical Religion (Continued) (45)
Christmas Lesson	Christmas Lesson	Christmas Lesson	Christmas Lesson	Teaching about Size, Place, etc. (13)	The Prevention of Inactivity (Continued) (51)	Christmas Lesson	Christmas Lesson
Review	Review	Review	Review	Teaching Gospel Principles Directly (14)	Holding the Family Together (52)	Summary (45)	Review

Numbers in parentheses are manual lesson numbers, except Courses 25, 26, and 28. Course 26 and 28 numbers are supplement lesson numbers. Course 25 numbers are lessons as listed in preparation meeting helps. There is no Course 25 supplement this year.

Demonstrations of Christ's Love

How has Christ loved you? Consider these 12 ways. (Numbered paragraphs below correspond with illustrated examples on the opposite chart.)

1. Helped Create the Earth

Jehovah, or Christ, the first spirit born of God the Father, was the Father's agent in organizing and forming this planet as a suitable place for our mortal probation and in organizing the life upon earth. The existence of our life here depends on a delicate balance of many great forces such as the earth's rotation, orbit, and mass; its distance from the moon; the intensity of heat reaching it from the sun; the elements of which it is made, and their variety and proportion in the atmosphere. Such a safe and comfortable world is a great blessing and demonstration of His love.

2. Ministered to the Prophets

Scriptures available to us testify of Christ's guidance (both before and after His mortal life) to peoples and prophets in all nations, through means of inspiration, words, visions, dreams, pillars of fire, clouds, manna, control of the weather, and messengers—both earthly and heavenly.

3. Endured Severe Fast and Temptations

Not even the Master was spared from temptations while He was mortal—but He spurned Satan's richest offers during the strain of 40 days without food or water.

4. Healed the Sick

His compassion brought the blessing of health to the lame and the blind, the leper and the palsied, those afflicted with evil spirits, and others.

5. Provided a Perfect Example

Not only is the daily walk and conversation of the Lord our guide to self-control and serenity, but His thoughtfulness and humility in requesting baptism is an enduring landmark to show us the way into His kingdom—the life of greatest happiness.

6. Taught the Gospel Personally on Earth

The Saviour taught people according to their readiness to understand—indirectly with parables for some, and directly with principles of perfection for others—culminating in the sublime "sermon on the mount" and a pattern for progress which is still a distant ideal in this world.

7. Conferred His Authority upon Men

So that mankind might make contracts with God and help each other develop their divine natures up to their greatest potential, the Son of God gave men His Holy Priesthood and organized His Church among them.

8. Suffered Spiritual Agony in Gethsemane

In order to reclaim mankind from its spiritual exile and to satisfy the claims of justice, an infinite price had to be paid for sin. Part of this price was the suffering of Jesus' spirit as He prayed alone following the Last Supper and accepted His bitter cup, earning the right to save repentant sinners.

9. Accepted Unjust Condemnation and Crucifixion

In the face of mockers who said "If thou be the Son of God, come down from the cross," the Redeemer was willing to endure His excruciating physical torture until His body died. Thus He achieved the completion of the infinite atonement, voluntarily giving His life to conquer death for all mortals.

10. Ministered to the Dead

Before His resurrection, the Saviour visited disembodied spirits. His justice extends to all, so that those who had no adequate opportunity during their mortal probation to accept the Gospel may accept it in that spirit world before their resurrection.

11. Directed the Recording and Safekeeping of Scripture

The Lord did not allow His children to be permanently without parts of the Gospel lost from the Bible. The records of the Nephite prophets contained the Gospel in its fulness, and the part which was translated and called "The Book of Mormon" gives the additional divine instruction needed to understand the Bible correctly. Other works of scripture available to us today are "The Doctrine and Covenants" and contents of "The Pearl of Great Price," such as Abraham's writings on papyrus, Moses' interviews with the Lord, Joseph Smith's visions of the Father and the Son and the Angel Moroni, and The Articles of Faith of the Church.

12. Restored His Church and Gospel

This present dispensation of the Gospel was established through angelic messengers sent from Christ and through many revelations from Him, that His Church might bless mankind and prepare the earth for His coming in glory. To those who are tuned in, divine messages continue to come.

These are some of the ways Christ has shown His love for you. How have you shown your love for Him?

—Virgil B. Smith.

(For Course 10, lessons of August to December; for Course 14, lessons of August to November; and for Course 28, lesson of October 21, "Christ's Reign on Earth.")

Demonstrations of Christ's Love



1. Helped Create the Earth.
John 1:1-3; 3 Ne. 9:15; Abr. 3:24; 4.



2. Ministered to Prophets.
1 Cor. 10:1, 2, 4; Eth. 3:17, 18; 3 Ne. 1:13, 14.



3. Endured Severe Fast and Temptations.
Matt. 4:1-11; Doc. & Cov. 20:22; Mark 1:12, 13.



4. Healed the Sick.
Matt. 8:24-8:31; 9:27-30; 17:14-18; Mark 1:40-45; 2:3-13; 10:46-52; Luke 5:12-14; 18-25; 7:2-10; 17:11-19; 3 Ne. 17:9.



5. Provided a Perfect Example.
Matt. 3:13-15; 6:9-14; Luke 23:34; 2 Ne. 31:5-9.



6. Taught the Gospel Personally on Earth.
3 Ne. 11:22-41; 12:1-48; 13:1-24; 14:1-25; Matt., Mark, Luke, John.



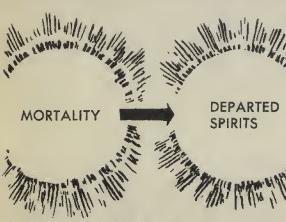
7. Conferred His Authority upon Men.
Mark 3:14; Eph. 2:19, 20; 3 Ne. 12:1.



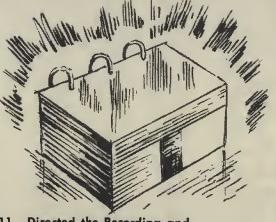
8. Suffered Agony in Gethsemane.
Luke 22:42-44; Alma 42:14, 15; Doc. & Cov. 19:16-19.



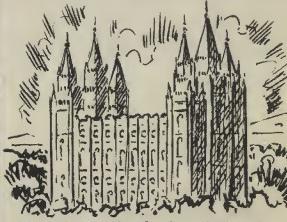
9. Accepted Crucifixion.
Matt. 26:47-54; 27:39, 40; Luke 23:34; John 19:28-30.



10. Ministered to the Dead.
Luke 23:43; John 20:17; 1 Cor. 15:29; 1 Pet. 3:18-20; 4:6.



11. Directed the Recording and Safekeeping of Scripture.
1 Ne. 13:14-40; 5:8-22; Doc. & Cov. 1:17-29.



12. Restored His Church and Gospel.
Book of Mormon; Doctrine & Covenants; Pearl of Great Price.

To Be Appreciated

It is thirty years now since I quivered under the thundering blows of a wooden paddle and entered a college fraternity.

Since then, there has been coming to our home, on occasion, a copy of the fraternity magazine. In the rush of events, each issue has been tossed aside, with hardly a glance. But a few days ago, a copy arrived with an article that stopped me. It was a report on a seminar conducted by the fraternity. Twelve young men from across the land, all campus leaders, were brought together to discuss: "The College Man — His Attitudes." They talked about education, careers, marriage, religion, military service, and other subjects. Their comments were taped. Excerpts were printed in the magazine.

One of the collegians said "I want to be appreciated. That's more important to me than making a barrel full of money."

Everyone does want to be appreciated, whether young or old, high or low.

Time magazine, in reviewing Richard M. Nixon's *Six Crises*, noted how the former vice president "treasures tiny tributes as though they were sapphires."¹ His book is sprinkled with little appreciations like these:

When the 1958 riots swirled around him in Lima, Peru, the New York *Times* Latin correspondent ran alongside the car, cheering: "Good going, Mr. Vice President, good going."

In Moscow in 1959, after the

historic "kitchen debate" with Nikita Khrushchev, Ernie Barcella, correspondent for United Press International, whispered in Nixon's ear: "Good going, Mr. Vice President."

Following an address in New York City, as Nixon sat down, Governor Thomas E. Dewey grasped his hand, saying: "That was a terrific speech."

You get the feeling that these small acknowledgments were nudges which kept a world figure at his best, moving forward in tempestuous times.

There is a leader in our community who has built an honored name and a thriving business. What people perhaps admire most about him is his close-knit business organization, the loyalty of his employees in a tough, scurrying field where desertions are common.

One of his big secrets, his staff will tell you: little, unusual appreciations to both his customers and employees. Every employee receives at Christmas and on his birthday a personal gift from his boss, often with a "nice going" note. When the businessman goes on a trip, nearly every mail delivery brings an envelope for at least one employee—helps for his work, clippings from a faraway newspaper, or something else of special interest. The businessman is quick to pass along a note, often with a little memento, when a job has been well done.

These little gestures tell people they are important, that they are appreciated.



COLLEGE MAN

"... MORE THAN A BARREL FULL OF MONEY."

People tell a story about W. Somerset Maugham, English playwright and novelist now nearing ninety, and the hotel where he always stayed in New York, the old Ritz-Carlton on Madison Avenue. On each visit he took the same sitting room and bedroom.

A friend, Jacques Chambrun, noticed an old cracked cup always rested atop a chest of drawers. He asked Maugham about the cup. The author then told this story: When France fell in 1940, several hundred English citizens living in south France were evacuated in two small cargo ships. The ships were crowded. The simmering summer sun made a furnace of the decks, as the ships zigzagged to avoid enemy submarines.

Each day's big moment came when the meager food was rationed out to weary, red-eyed passengers.

"That," Maugham said, pointing to the cup, "held my daily ration of water." He went on to say that now when he felt himself getting stuffy and unappreciative of life's goodness, he filled the cup at the water tap—and drank, slowly. "Brings me to earth in quite a hurry," he said.²

There is much in every man's life to appreciate. And there is nothing on this earth that deserves and desires appreciation more than a human soul. All around each of us are souls that feel with the college youth looking forward to a career:

"I want to be appreciated. That's more important to me than making a barrel full of money."

—Wendell J. Ashton.